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John Deane /

THE BOOK OF COMMON PRAYER: AND ADMINISTRATION OF THE SACRAMENTS: AND Other RITES and CEREMONIES of the CHURCH of ENGLAND.

LONDON:
Printed by ROBERT BARKER, Printer to the Kings most Excellent Majestie: And by the Assignes of JOHN BILL.

1639.

Cum Privilegio

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BRITISH MUSEUM 48 8 116.

¶ An

An Act for the uniformitie of Common prayer, and ſeruice in the Church, and adminiſtration of the *Sacraments.*

WHere at the death of our late Sobereign Lord King Edward the ſixth, there remained one uniform order of Common Service and Prayer, and of the Adminiſtration of Sacraments, Rites and Ceremonies in the Church of England, which was ſet forth in one Book, intituled, The Book of Common Prayer, and adminiſtration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Act of Parliament, holden in the fifth and ſixth yeers of our ſaid late Sobereign Lord King Edward the ſixth, intituled, An Act for the uniformity of Common Prayer, and adminiſtration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the firſt yeer of the Reign of our late Sobereign Lady Queen Mary, to the great decay of the due honour of God, and diſcomfort to the profeſſors of the truth of Chriſts Religion.

Be it therefore enacted by the authority of this preſent Parliament, that the ſaid Statute of Repeal, and every thing therein conteined, onely concerning the ſaid Book, and the Service, adminiſtration of Sacraments, Rites, and Ceremonies, contained or appointed in, or by the ſaid Book, ſhall be void and of none effect, from and after the Feaſt of the Nativity of Saint John Baptiſt next coming. And that the ſaid Book with the order of Service, and of the adminiſtration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, ſhall ſtand, and be from and after the ſaid Feaſt of the Nativity of Saint John Baptiſt, in full force and effect, according to the tenor and effect of this Statute: any thing in the foreſaid Statute of repeal to the contrary notwithſtanding.

And further be it enacted by the Queens Highneſſe, with the aſſent of the Lords and Commons of this preſent Parliament aſſembled, and by the authority of the ſame, that all and ſingular Miniſters, in any Cathedrall or Parish Church, or other place within this Realm of England,

land, Wales, and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of S. Iohn Baptist next coming, be bounden to say and use the Mattens, Evensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all other Common and open prayer, in such order and form as is mentioned in the said Book, so authorized by Parliament in the said fifth and sixth yeer of the Reign of King Edward the sixth, with one alteration or addition of certain Lessons to be used on every Sunday in the yeer, and the form of the Letany altered and corrected, and two sentences onely added in the delivery of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common prayer mentioned in the said Book, or minister the Sacraments from and after the Feast of the Nativity of Saint Iohn Baptist next coming, refuse to use the said Common Prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as he should use to minister the same, in such order and form as they bee mentioned and set forth in the said Book, or shall wilfully or obstinately standing in the same, use any other Rite, Ceremony, Order, Form or manner of celebrating of the Lords Supper openly or privily, or Mattens, Evensong, administration of the Sacraments, or other open prayers, then is mentioned and set forth in the said Book (Open prayer in and thorowout this Act, is meant that prayer which is for others to come unto or hear, either in common Churches or private Chappels, or Oratories, commonly called the Service of the Church) or shall preach, declare, or speak any thing in the derogation, or depraving of the said Book, or any thing therein conteined, or of any part thereof, and shall bee thereof lawfully convicted, according to the Lawes of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact: shall lose and forfeit to the Queens Highnesse, her Heirs and Successors, for his first offence, the profit of all his Spirituall Benefices or promotions, coming or arising in one whole yeer next after his conviction: And also that the person so convicted, shall for the same offence suffer imprisonment by the space of sixe moneths, without bayl or mainprise. And if any such person, once convict of any offence concerning the premisses, shall after his first conviction, eftsoons offend, and be thereof in form aforesaid lawfully convict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeer, and also shall thereafore be deprived ipso facto of all his Spirituall promotions. And that it shall bee lawfull to all Patrons or Donors of all and singular the same Spirituall promotions, or of any of them, to present, or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premisses the third time, and shall bee thereof in form aforesaid lawfully convicted:

that

that then the perſon ſo offending, and convicted the third time, ſhall bee depꝛiued ipſo facto of all his Spirituall pꝛomotions, and alſo ſhall ſuffer impꝛiſonment during his life.

And if the perſon that ſhall offend, and be convict in foꝛm afoꝛeſaid, concerning any of the pꝛemiſſes, ſhal not be beneficed, noꝛ haue any Spirituall pꝛomotion: that then the ſame perſon ſo offending and convict, ſhall foꝛ the firſt offence ſuffer impꝛiſonment during one whole yeer next after his ſaid conviction, without bail oꝛ mainpꝛiſe. And if any ſuch perſon not hauing any Spirituall pꝛomotion, after his firſt conviction ſhall eftſoons offend in any thing concerning the pꝛemiſſes, and ſhall in foꝛm afoꝛeſaid be thereof lawfully convicted: that then the ſame perſon ſhall foꝛ his ſecond offence ſuffer impꝛiſonment during his life.

And it is oꝛdained and enacted by the authoꝛity aboueſaid, that if any perſon oꝛ perſons whatſoeuer, after the ſaid Feaſt of the Nativity of S. John Baptiſt next coming, ſhall in any Enterludes, Playes, Songs, Rimes, oꝛ by other open woꝛds, declare oꝛ ſpeak any thing in the deꝛogation, deꝛpaꝛing, oꝛ deſpiſing of the ſame Booke, oꝛ of any thing therein contained, oꝛ any part thereof, oꝛ ſhall by open fact, deed, oꝛ by open thꝛeatnings, compell, oꝛ cauſe, oꝛ otherwiſe pꝛocure oꝛ maintain any Paꝛſon, Vicar, oꝛ other Miniſter in any Cathedꝛal oꝛ Pariſh Church, oꝛ in Chappell, oꝛ in any other place, to ſing oꝛ ſay any Common and open pꝛayer, oꝛ to miniſter any Sacrament, otherwiſe, oꝛ in any other manner and foꝛm then is mentioned in the ſaid Booke, oꝛ that by any of the ſaid meanes, ſhall unlawfully interrupt, oꝛ let any Paꝛſon, Vicar, oꝛ other Miniſter in any Cathedꝛall oꝛ Pariſh Church, Chappell, oꝛ any other place, to ſing oꝛ ſay Common and open pꝛayer, oꝛ to miniſter the Sacraments, oꝛ any of them, in ſuch manner and foꝛm as is mentioned in the ſaid Booke: that then euery ſuch perſon being thereof lawfully conuicted in foꝛm aboueſaid, ſhall foꝛfeit to the Queen our Souereign Lady, her Heiꝛs and Succeſſouꝛs, foꝛ the firſt offence an hundꝛed maꝛks. And if any perſon oꝛ perſons, being once convict of any ſuch offence, eftſoons offend againſt any of the laſt recited offences, and ſhall in foꝛm afoꝛeſaid bee thereof lawfully convict: that then the ſame perſon ſo offending and convict, ſhall foꝛ the ſecond offence foꝛfeit to the Queen our Souereign Lady, her Heiꝛs and Succeſſouꝛs, four hundꝛed maꝛks. And if any perſon, after hee in foꝛm afoꝛeſaid, ſhall haue been twice convict, of any offence concerning any of the laſt recited offences, ſhall offend the third time, and be thereof in foꝛm aboueſaid lawfully convict: that then euery perſon ſo offending and convict, ſhall foꝛ his third offence, foꝛfeit to our Souereign Lady the Queen, all his goods and chattels, and ſhall ſuffer impꝛiſonment during his life. And if any perſon oꝛ perſons that foꝛ his firſt offence concerning the pꝛemiſſes, ſhall be convict in foꝛm afoꝛeſaid, do not pay the ſumme to be paid by vertue of his conviction, in ſuch manner and foꝛm as the ſame ought to bee paid within ſix weeks next after his conviction: that then euery

perſon ſo convict, and ſo not paying the ſame, ſhall for the ſame firſt offence, inſtead of the ſaid ſumme, ſuffer impriſonment by the ſpace of ſix moneths, without bail or mainprize. And if any perſon or perſons, that for his ſecond offence concerning the premiſſes, ſhall be convict in form aforeſaid, do not pay the ſaid ſumme to be paid by vertue of his conviction and this eſtatute, in ſuch manner and form as the ſame ought to be payed, within ſix weeks next after this ſaid ſecond conviction: that then every perſon ſo convicted and not paying the ſame, ſhall for the ſame ſecond offence, in the ſtead of the ſaid ſumme, ſuffer impriſonment during twelve moneths, without bail or mainprize. And that from and after the ſaid feaſt of the nativitie of ſaint John Baptiſt next coming, all and every perſon and perſons inhabiting within this realm, or any other the queens Majeſties dominions, ſhall diligently and faithfully, having no lawfull or reaſonable excuſe to be abſent, endeavour themſelves to reſort to their pariſh church or chappell accuſtomed, or upon reaſonable let thereof, to ſome uſuall place where Common prayer and ſuch ſervice of God ſhall be uſed in ſuch time of let, upon every ſunday, and other dayes ordained and uſed to be kept as holy dayes: and then and there to abide orderly and ſoberly, during the time of Common prayer, preachings, or other ſervice of God there to be uſed and miniſtred, upon pain of puniſhment by the cenſures of the church: and alſo upon pain that every perſon ſo offending, ſhall forfeit for every ſuch offence twelve pence, to be levied by the churchwardens of the pariſh, where ſuch offence ſhall be done, to the uſe of the poor of the ſame pariſh, of the goods, lands and tenements of ſuch offendour, by way of diſtreſſe. And for due execution hereof, the queens moſt excellent Majeſtie, the lords temporall, and all the commons in this preſent Parliament aſſembled, doth in Gods name earneſtly require and charge all the Archbiſhops, biſhops, and other ordinaries, that they ſhall endeavour themſelves to the uttermoſt of their knowledges, that the due and true execution hereof, may be had throughout their dioceſſe and charges, as they will anſwer before God, for ſuch evils and plagues where with almightie God may juſtly puniſh his people for neglecting his good and wholſome law. And for the authoritie in this behalf, be it further enacted by the authoritie aforeſaid, that all and ſingular the ſame Archbiſhops, biſhops, and all other their officers, exerciſing eccleſiaſticall juriſdiction, aſwell in place exempt, as not exempt, within their dioceſſe, ſhall have full power and authoritie by this Act, to reform, correct, and puniſh by cenſures of the church, all and ſingular perſons, which ſhall offend within any of their juriſdictions or dioceſſe, after the ſaid feaſt of the nativitie of ſaint John Baptiſt next coming, againſt this act and ſtatute: any other law, ſtatute, priviledge, libertie, or proviſion heretofore made, had, or ſuffered to the contrarie, notwithſtanding.

And

And it is ordained and enacted by the authoritie aforesaid, that all and every Justices of Oyer and Determiner, or Justices of Assise, shall have full power and authoritie in every of their open and generall Sessions, to enquire, hear, and determine, all, and all manner of offences that shall be committed or done contrary to any article contained in this present Act, within the limits of the Commission to them directed, and to make processe for the execution of the same, as they may do against any person being indicted before them of trespasse, or lawfully convicted thereof.

Provided alwayes, and be it enacted by the authority aforesaid, that all and every Archbishop and bishop, shall and may at all time and times at his libertie and pleasure, joyn and associate himself, by vertue of this Act, to the said Justices of Oyer and Determiner, or to the said Justices of Assise, at every of the said open and generall Sessions to be holden in any place within his dioceſſe, for, and to the enquiry, hearing, and determining of the offences aforesaid.

Provided also, and be it enacted by the authoritie aforesaid, That the books concerning the said service, shall at the costs and charges of the parishioners of every parish and Cathedrall church, be attained, and gotten before the said feast of the nativitie of saint John Baptist next following: and that all such parishes and Cathedrall churches, or other places, where the said books shall be attained and gotten, before the said feast of the nativitie of saint John Baptist, shall within three weeks next after the said books so attained and gotten, use the said service, and put the same in use according to this Act.

And be it further enacted by the authoritie aforesaid, that no person or persons shall be at any time hereafter impeached, or otherwise molested, of, or for any of the offences above mentioned, hereafter to be committed or done contrary to this Act, unlesse he or they so offending, be thereof indicted at the next generall sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assise, next after any offence committed, or done, contrary to the tenor of this Act.

Provided alwayes, and be it ordained and enacted by the authoritie aforesaid, that all and singular Lords of the Parliament, for the third offence above mentioned, shall be tryed by their Peers.

Provided also, and be it ordeined and enacted by the authoritie aforesaid, that the Major of London, and all other Majors, Bayliffes, and other head officers of all and singular cities, boroughs, and town corporate within this realm, Wales, and the Marches of the same, to the which Justices of Assise do not commonly repair, shall have full power and authoritie by vertue of this Act, to enquire, hear, and determine the offences abovesaid, and every of them, yeerly within fifteen dayes after the feasts of Easter, and saint Michael the Archangel, in like manner and form, as Justices of Assise, and Oyer and Determiner may do.

Provided alwayes, and be it ordained and enacted by the authoritie

aforesaid. That all and singular Archbishops and bishops, and every of their chancellors, commissaries, archdeacons, and other ordinaries, having any peculiar ecclesiasticall jurisdiction, shall have full power and authoritie by vertue of this Act, aswell to enquire in their visitation, synods, or elswhere within their jurisdiction, at any other time and place, to take acculations, and informations of all and every the things above mentioned, done, committed, or perpetrated within the limits of their jurisdiction and authoritie, and to punish the same by admonition, excommunication, sequestration, or deprivation, or other censures and processes, in like form as heretofore hath been used in like cases by the queens ecclesiasticall lawes.

Provided alwayes, and be it enacted, that whatsoever person offending in the premisses, shall for the first offence receive punishment of the ordinary, having a testimoniall thereof under the said ordinaries seal, shall not for the same offence eftsoons be convicted before the Justices: and likewise receiving for the said first offence punishment by the Justices, he shall not for the same offence eftsoons receive punishment of the ordinarie: any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it enacted, that such ornaments of the church, and of the ministers thereof, shall be retained, and be in use, as was in this church of England, by the authoritie of Parliament in the second yeer of the reign of king Edward the first, untill other order shall be therein taken by authority of the queens Majestie, with the advice of her commissioners, appointed and authorized under the great seal of England, for causes ecclesiasticall, or of the Metropolitane of this realm. And also that if there shall happen any contempt or irreverence to be used in the ceremonies or rites of the church, by the misusing of the orders appointed in this book: the queens Majestie may by the like advice of the said commissioners, or Metropolitane, ordain and publish such further ceremonies or rites, as may be most for the advancement of Gods glory, the edifying of his church, and the due reverence of Christs holy mysteries and Sacraments.

And be it further enacted by the authoritie aforesaid, that all lawes, statutes, and ordinances, wherein, or whereby any other service, administration of Sacraments, or common prayer is limited, established, or set forth to be used within this realm, or any other the queens dominions and countreys, shall from henceforth utterly be void, and of none effect.

¶ By



¶ By the King.

¶ A Proclamation for the authorizing of an uniformity of the Book of Common prayer to be uſed thorowout the Realm.

ALthough it cannot be unknown to Our Subjects by the former Declarations Wee have published, what our purpoſes and proceedings have been in matters of Religion ſince Our coming to this Crown: Yet the ſame being now by Us reduced to a ſetled Form, Wee have occaſion to repeat ſomewhat of that which hath paſſed: And now at Our very firſt entry into the Realm, being entertained and importuned with informations of ſundry Miniſters, complaining of the errours and imperfections of the Church here, alwel in matter of Doctrine, as of Diſcipline: Although Wee had no reaſon to preſume that things were ſo farre amiſſe, as was pretended, becauſe we had ſeen the Kingdom under that Form of Religion which by Law was eſtabliſhed in the dayes of the late Queen of famous memorie, bleſſed with a Peace and Proſperity, both extraordinary and of many yeers continuance (a ſtrong evidence that

God was therewith well pleased,) Yet because the importunitie of the Complainers was great, their affirmations vehement, and the zeal wherewith the same did seem to be accompanied, very specious: Wee were moved thereby to make it Our occasion to discharge that duety which is the chiefest of all Kingly dueties, That is, to settle the affairs of Religion, and the Service of God before their own. which while wee were in hand to do, as the contagion of the sicknesse reigning in Our Citie of London, and other places, would permit an assembly of persons meet for that purpose; Some of those who misliked the state of Religion here established, presuming more of Our intents then ever Wee gave them cause to do, and transported with humour, began such proceedings, as did rather raise a scandall in the Church, then take offence away. For both they used Forms of publike serving of God not here allowed, held Assemblies without authority, and did other things carying a very apparent shew of Sedition, more then of Zeal: whom Wee restrained by a former Proclamation in the moneth of October last, and gave intimation of the Conference Wee intended to be had with as much speed as conveniently could bee, for the ordering of those things of the Church, which accordingly followed in the moneth of January last at Our Honour of Hampton Court, where before Our self, and Our Privie Councell, were assembled many of the gravest Bishops and Prelats of the Realm, and many other learned men, aswell of those that are conformable to the State of the Church established, as of those that dissented. Among whom, what Our pains were, what Our patience in hearing and replying, and what the indifference and uprightnesse of Our Judgement in determining, Wee leave to the report of those who heard the same, contenting Our Self with the Sincerity of Our own heart therein. But wee cannot conceal, that the successe of that Conference was such as happeneth to many other things, which moving great expectatiō before they be entred into, in their issue produce small effects. For Wee found many and vehement Informations, supported with so weak and slender proofs, as it appeareth unto Us

and

and Our Counſell, that there was no cauſe why any change ſhould have been at all in that which was moſt impugned, the Book of Common prayer, containing the forme of the publike Service of God here eſtabliſhed, neither in the doctrine which appeared to bee ſincere, nor in the Formes and Rites which were juſtified out of the practice of the Primitive Church. Notwithſtanding, We thought meet, with conſent of the Biſhops, and other learned men there preſent, That ſome ſmall things might rather be explained then changed, not that the ſame might not very well have been born with by men who would have made a reaſonable conſtruction of them: but for that in a matter concerning the Service of God We were nice, or rather jealous, that the publique forme thereof ſhould be free, not onely from blame, but from ſuſpicion, ſo as neither the common Adverſary ſhould have advantage to wreſt ought therin contained, to other ſenſe then the Church of England intendeth, nor any troubleſome or ignorant perſon of this Church be able to take the leaſt occaſion of cavill againſt it: And for that purpoſe gave forth Our Commiſſion under Our great Seal of England to the Archbiſhop of Canterbury and others, according to the Form which the Lawes of this Realm in like caſe preſcribe to bee uſed, to make the ſaid Explanation, and to cauſe the Whole Book of Common prayer, with the ſame Explanations, to be newly printed. Which being now done, and eſtabliſhed anew after ſo ſerious a deliberation, although We doubt not, but all Our Subjects, both Miniſters and others, will receive the ſame with ſuch reverence as appertaineth, and conform themſelves thereunto, every man in that which him concerneth: Yet have Wee thought it neceſſary, to make known by Proclamation Our authorizing of the ſame, And to require and enjoyn all men, aſwell Eccleſiaſticall as Temporall, to conform themſelves unto it, and to the practice thereof, as the onely publique forme of ſerving God, eſtabliſhed and allowed to be in this Realm. And the rather, for that all the learned men, who were there preſent, aſwell of ye Biſhops as others, promiſed their conformity in the practice of it, onely making ſuit to Us, that ſome few might be born with for a time.

wherefore Wee require all Archbishops, Bishops, and all other publike Ministers, aswell Ecclesiasticall as Civill, to do their duties in causing the same to be obeyed, & in punishing the offenders according to the Lawes of the Realm heretofore established, for the authorizing of the said Book of Common prayer. And Wee think it also necessary, that the said Archbishops, and Bishops, do each of them in his Province and Diocesse take order, That every Parish do procure to themselves, within such time as they shall think good to limit, one of the said Books so explained. And last of all, Wee doe admonish all men, that hereafter they shall not expect, nor attempt any further alteration in the Common & Publique forme of Gods Service, from this which is now established, for that neither will We give way to any to presume, that Our own Judgement having determined in a matter of this weight, shall be swayed to alteration by the frivolous suggestions of any light spirit: neither are Wee ignorant of the inconveniences that do arise in government, by admitting innovation in things once setled by mature deliberation: And how necessary it is to use constancie in the upholding of the publique determinations of States, for that such is the unquietnesse and unstedfastnesse of some dispositions, affecting every yeer new forms of things, as if they should bee followed in their unconstancie, would make all actions of States ridiculous and contemptible: whereas the stedfast maintaining of things by good advice established, is the weal of all Commonwealths.

Given at Our Palace of Westminster, the fift day of March, in the first year of Our Reign of England, France and Ireland, and of Scotland the seven and thirtieth.

God save the King.

THE

THE PREFACE.

THere was never any thing by the wit of man ſo well deviſed, or ſo ſure eſtabliſhed, which in continuance of time hath not been corrupted: as among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The firſt originall and ground whereof, if a man would ſearch out by the ancient Fathers, hee ſhall finde that the ſame was not ordained but of a good purpoſe, and for a great advancement of godlineſſe. For they ſo ordered the matter, that all the whole Bible (or the greateſt part thereof) ſhould be read over once every yeer, intending thereby that the Clergy, and eſpecially ſuch as were Miniſters of the Congregation, ſhould (by often reading and meditation of Gods word) be ſtirred up to godlineſſe themſelves, and be more able to exhort others by wholeſome doctrine, and to confute them that were adverſaries to the trueth. And further that the people (by dayly hearing of holy Scripture read in the Church) ſhould continually profit more and more in the knowledge of God, and be the more enflamed with the love of his true Religion. But theſe many yeers paſſed, this godly and decent order of the ancient Fathers hath been ſo altered, broken and neglected, by planting in uncertain ſtories, legends, reſponds, verſes, vain repetitions, commemorations, and ſynodals, that commonly when any book of the Bible was begun, before three or four chapters were read out, all the reſt were unread. And in this ſort the book of Eſai was begun in Advent, and the book of Geneſis in Septuageſima: but they were only begun, and never read thorow. After like ſort were other books of holy ſcripture uſed. And moreover, whereas ſaint Paul would have ſuch language ſpoken to the people in the church, as they might underſtand, and have profit by hearing the ſame: the ſervice in this church of England theſe many yeers hath been read in Latine to the people, which they underſtand not: ſo that they have heard with their ears only, and their heart, ſpirit, and minde have not been edified thereby. And furthermore, notwithſtanding that the ancient Fathers have divided the Pſalms into ſeven portions, whereof every one was called a Nocturn: now of late time a few of them have been daily ſaid, and oft repeated, and the reſt utterly omitted. Moreover, the number and hardneſſe of the rules called the Pie, and the manifold changings of the ſervice, was the cauſe, that to turn the book only was ſo hard and intricate a matter, that many times there was more buſineſſe to finde out what ſhould be read, then to read it when it was found out.

Theſe

The Preface.

Theſe inconveniences therefore conſidered, here is ſet forth ſuch an order, whereby the ſame ſhall be redreſſed. And for a readineſſe in this matter, here is drawen out a Kalender for that purpoſe, which is plain & eaſie to be underſtood, wherein (ſo much as may be) the reading of the holy Scripture is ſo ſet forth, that all things ſhall be done in order, without breaking one piece from another. For this cauſe be cut off Anthemes, Reſponds, Invitatories, and ſuch like things as did break the continuall courſe of the reading of the Scripture. Yet becauſe there is no remedy, but that of neceſſitie there muſt be ſome rules: therefore certain rules are ſet forth, which as they be few in number, ſo they bee plain and eaſie to be underſtood. So that here you have an order for prayer (as touching the reading of holy Scripture) much agreeable to the mind and purpoſe of the old Fathers, and a great deal more profitable and commodious then that which of late was vſed. It is more profitable, becauſe here are left out many things, whereof ſome be untrue, ſome uncertain, ſome vain and ſuperſtitious, and nothing is ordained to be read, but the very pure word of God, the holy Scriptures, or that which is evidently grounded upon the ſame, and that in ſuch a language and order, as is moſt eaſie and plain for the underſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortneſſe thereof, and for the plainneſſe of the order, and for that the rules be few and eaſie. Furthermore, by this order the Curates ſhall need none other books for their publike ſervice, but this booke and the Bible. By the meanes whereof, the people ſhall not be at ſo great charges for books, as in times paſt they have been.

And where heretofore there hath been great diverſitie in ſaying, and ſinging in churches within this realm, ſome following Salisbury uſe, ſome Hereford uſe, and ſome the uſe of Bangor, ſome of York, ſome of Lincoln: Now from henceforth all the whole realm ſhall have but one uſe. And if any will judge this way more painfull, becauſe that all things muſt be read upon the book, whereas before by the reaſon of ſo often repetition they could ſay many things by heart: if thoſe men will weigh their labour, with the profit and knowledge which daily they ſhall obtain by reading upon the book, they will not refuſe the pain, in conſideration of the great profit that ſhall enſue thereof.

And foraſmuch as nothing can almoſt be ſo plainly ſet forth, but doubts may ariſe in the uſe and practiſing of the ſame: to appeaſe all ſuch diverſity (if any ariſe) and for the reſolution of all doubts concerning the maner how to underſtand, do, and execute the things contained in this book: The parties that ſo doubt, or diverſly take any thing, ſhall alway reſort to the biſhop of the dioceſſe, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame, ſo that the ſame order be not contrary to any thing contained in this book. And if the biſhop of the dioceſſe be in doubt, then he may ſend for the reſolution thereof unto the Archbiſhop.

Though

THough it be appointed in the afore-written Preface, that all things ſhall be read and ſung in the Church in the Engliſh tongue, to the end that the Congregation may be thereby edified: yet it is not meant, but when men ſay Morning and Evening prayer privately, they may ſay the ſame in any language that they themſelves doe underſtand.

And all Prieſts and Deacons ſhall bee bound to ſay dayly the Morning and Evening prayer, either privately or openly, except they be let by Preaching, ſtudying of Divinity, or ſome other urgent cauſe.

And the Curate that miniſtreth in every Pariſh-Church or Chappell, being at home, and not being otherwiſe reaſonably letted, ſhall ſay the ſame in the Pariſh-Church or Chappell where he miniſtreth, and ſhall toll a Bell thereto, a convenient time before he begin, that ſuch as be diſpoſed, may come to hear Gods Word, and to pray with him.

Of Ceremonies why ſome be abolished and ſome retained.

OF ſuch Ceremonies as be uſed in the Church, and have had their beginning by the inſtitution of man: ſome at the firſt were of godly intent and purpoſe deviſed, & yet at length turned to vanity and ſuperſtition: ſome entred into the Church by undiſcreet devotion, and ſuch a zeale as was without knowledge, & for because they were winked at in the beginning, they grew daily to more and more abuſes, which not only for their unprofitableneſſe, but alſo becauſe they have much blinded the people, and obſcured the glory of God, are worthy to be cut away and cleane reiected. Other there be, which although they have been deviſed by man, yet it is thought good to reſerve them ſtill, aſwell for a decent order in the Church (for the which they were firſt deviſed) as becauſe they pertaine to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony, in it ſelfe conſidered, is but a ſmall thing, yet the wilfull and contemptuous tranſgreſſion and breaking of a common order and diſcipline, is no ſmall offence before God.

Let all things be done among you, ſaith S. Paul, in a ſeemly and due order. The appointment of the which order pertaineth not to private men: therefore no man ought to take in hand, nor preſume to appoint or alter any publike or common order in Chriſts Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the mindes of men are ſo divers that ſome thinke it a great matter of conſcience, to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their old cuſtomes, and againe on the other ſide, ſome be ſo newfangled, that they would innovate all things, and ſo deſpiſe the old, that nothing can like them but that is new: it was thought expedient, not ſo much to have reſpect how to pleaſe and ſatiſfie either of theſe parties, as how to pleaſe God, and profit them both. And yet leſt any man ſhould be offended, whom good reaſon might ſatisfie, here be certaine cauſes rendred, why ſome of the accuſtomed Ceremonies be put away, and ſome retained and kept ſtill.

Some are put away, becauſe the great exceſſe and multitude of them hath ſo increaſed in theſe latter dayes, that the burthen of them was intolerable, whereof S. Auguſtine in his time complained, that they were growen to ſuch a number, that the eſtate of Chriſtian people was in worſe caſe concerning that matter, then were the Jewes. And he counſelled that ſuch yoke and burthen ſhould be taken away, as time would ſerve quietly to doe it.

But

Of Ceremonies.

But what would saint Augustine have said, if he had seen the ceremonies of late dayes used among us: whereunto the multitude used in his time was not to be compared? This our excessive multitude of ceremonies was so great, and many of them so darke, that they did more confound and darken, then declare and set forth Christs benefits unto us.

And besides this, Christs gospel is not a ceremoniall law (as much of Moses law was) but it is a religion to serve God; not in bondage of the figure or shadow, but in the freedom of the spirit, being content only with those ceremonies which do serve to a decent order, and godly discipline, and such as be apt to stir up the dull minde of man to the remembrance of his duty to God, by some notable and speciall signification, wherby he might be edified.

Furthermore, the most weighty cause of the abolishment of certain ceremonies was, that they were so far abused, partly by the superstitious blindnesse of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, then the glory of God, that the abuses could not well be taken away, the thing remaining still. But now as concerning those persons, which peradventure will be offended, for that some of the old ceremonies are retained still: if they consider, that without some ceremonies it is not possible to keep any order, or quiet discipline in the church, they shall easily perceive just cause to reform their judgements. And if they think much that any of the old do remain, and would rather have all devised anew: then such men granting some ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old, only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, then of innovations and newfangleness, which (as much as may be, with the true setting forth of Christs religion) is alwayes to be eschewed. Furthermore, such shall have no just cause with the ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden mens consciences without any cause: so the other that remain are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equall with Gods law. And moreover, they be neither darke nor dumb ceremonies, but are so set forth that every man may understand what they do mean, and to what use they do serve. So that it is not like, that they in time to come, should be abused as other have been. And in these our doings we condemn no other nations, nor prescribe any thing, but to our own people only. For we think it convenient, that every countrey should use such ceremonies, as they shall think best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly living, without errour or superstition: And that they should put away other things, which from time to time they perceive to be most abused, as in mens ordinances it often chanceth diverslly, in divers countreys.

¶ The

¶ The Table and Kalender expreſsing the order of Pſalms to be ſaid at Morning and Evening prayer thorowout the yeer, except certain proper feaſts, as the rules following more plainly declare.

THE Pſalter ſhall be readthorow once every moneth. And becauſe that ſome moneths be longer then ſome other be, it is thought good to make them even by this means.

To every moneth ſhall be appointed (as concerning this purpoſe) juſt xxx. dayes.

And becauſe January and March have one day above the ſaid number, and February which is placed between them both, hath onely xxviij dayes; February ſhall borrow of either of the moneths (of January and March) one day: And ſo the Pſalter which ſhall be read in February, muſt begin at the laſt day of January, and end the firſt day of March.

And whereas May, July, Auguſt, October, and December, have xxxj. dayes apiece; It is ordered that the Pſalms ſhall be read the laſt day of the ſaid moneths, which were read the day before, ſo that the Pſalter may begin again the firſt day of the next moneth enſuing.

Now to know what Pſalms ſhall be read every day: Look in the Kalender the number that is appointed for the Pſalms, and then finde the ſame number in this Table, and upon that number you ſhall ſee what Pſalms ſhall be ſaid at Morning and Evening prayer.

And where the Cxix. Pſalm is divided into xxii. portions, and is overlong to be read at one time: it is ſo ordered, that at one time ſhall not be read above four or five of the ſaid portions, as you ſhall perceive to be noted in this Table following.

And here is alſo to be noted, that in this Table, and in all other parts of the ſervice where any Pſalms are appointed, the number is expreſſed after the great Engliſh Bible, which from the ix. Pſalm, unto the Cxlviii. (Pſalm following the diviſion of the Hebrews) doth varie in numbers from the common Latine Tranſlation.

¶ The

The order how the reſt of the holy ſcripture (beſide the Pſalter) is appointed to be read.

THe old Teſtament is appointed for the firſt Leſſons at Morning and Evening prayer, and ſhall bee read thorow every yeer once, except certain Books and Chapters which be leaſt edifying, and might beſt bee ſpared, and therefore are left unread.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Evening prayer, and ſhall be read over orderly every yeer thrice, beſides the Epiſtles and Goſpels: except the Apocalypſe, out of the which there be onely certain Leſſons appointed upon divers proper Feaſts.

And to know what Leſſons ſhall be read every day, finde the day of the Moneth in the Kalender following, and there ye ſhal perceive the Books & Chapters that ſhall be read for the Leſſons both at Morning and Evening prayer.

And here is to be noted, that whenſoever there be any proper Pſalms, or Leſſons appointed for the Sundaies, or for any feaſt, moveable or unmoveable: then the Pſalms & Leſſons appointed in the Kalender, ſhal be omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle & Goſpel, appointed for the Sunday, ſhal ſerve all the week after, except there fall ſome feaſt that hath his proper.

When the yeers of our Lord may be divided into four even parts, which is every fourth yeer: then the Sunday letter leapeth, and that yeer the Pſalms and Leſſons which ſerve for the xxiij. day of February, ſhall bee read again the day following, except it bee Sunday, which hath proper Leſſons of the Old Teſtament, appointed in the Table, ſerving to that purpoſe.

Alſo whereſoever the beginning of any Leſſon, Epiſtle, or Goſpel is not expreſſed, there yee muſt begin at the beginning of the Chapter.

And whereſoever is not expreſſed how far ſhall bee read, there ſhall you read to the end of the Chapter.

Item ſo oft as the firſt Chapter of Saint Matthew is read either for Leſſon or Goſpel, ye ſhall begin the ſame at (**The birth of Jeſus Chriſt was on this wiſe, &c.**) And the third Chapter of Saint Lukes Goſpel, ſhall be read unto, **So that he was ſuppoſed to be the ſonne of Joſeph, &c.**

¶ Proper

¶ Proper Leſſons to be read for the firſt Leſſons both at Morning and Evening prayer on the ſundayes thorowout the whole yeer, and for ſome alſo the ſecond Leſſons.

	Mattens.	Evenſong.
Sundayes of Advent.		
The firſt	Eſai.i.	Eſai.ii.
ii	v	xxiiii
iii	xxv	xxvi
iiii	xxx	xxxii
Sundaies after Chriſtmas		
The firſt.	xxxvii	xxxviii
ii	xli	xliii
Sundayes after the Epiphanie.		
The firſt.	xliiii	xlvi
ii	ii	iiii
iii	iv	vi
iiii	ivii	iviii
v	ix	lxiiii
Septuageſima.	Gene.i.	Gene.ii.
Sexageſima.	iii	vi
Quinquageſima.	ix	xii

	Mattens.	Evenſong.
Lent.		
Firſt Sunday	Gene.xix.	Gene.xxii.
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlv
v	Exod.iii	Exod.v.
vi	ix.	x
Eaſter day.		
i.Leſſon.	Exod.xii.	Exod.xiiii
ii.Leſſon.	Rom.vi.	Acts ii.
¶ Sundayes after Eaſter.		
The firſt.	Num.xvi	Num.xxii
ii	xxiii	xxv
iii	Deut. iiii	Deut.v
iiii	vi	vii
v	viii	ix
Sunday after Aſcenſion day.	Deut.xii.	Deut.xiii
Whitſunday.		
i.Leſſon.	Deut.xvi	Wiſd.i.
ii.Leſſon.	Acts.x. Then Peter opened his mouth, &c.	Acts xix. It fortuned that while Apollo was at Corinth, &c. (unto) After theſe things.

Trinity Sunday	Mattens.	Evenſong.
i. Leſſon.	Gen. xviii.	i. Joſua.
ii. Leſſon.	Mat. iii.	

Sundayes after Trinitie.

	Mattens.	Evenſong.
Firſt	Joſua x.	Joſua xxiii.
ii	Judg. iiii.	Judg. v.
iii	i. Sam. ii.	i. Sam. iii.
iiii	xii	xiii
v	xv	xvii
vi	ii. Sam. xii.	ii. Sam. xxi.
vii	xxii	xxiiii
viii	i. King. xiii.	i. King. xvii.
ix	xviii	xix
x	xxi	xxii
xi	ii. Kings v.	ii. King. ix.
xii	x	xviii
xiii	xix	xxiii
xiiii	Jerem. v.	Jerem. xxii.
xv	xxxv	xxxvi
xvi	Ezech. ii.	Ezech. xiiii.
xvii	xvi.	xviii
xviii	xx.	xxiiii
xix	Dan. iii.	Daniel vi.
xx	Joel. ii.	Mic. vi.

Sundayes after Trinitie	Mattens	Evenſong.
xxi	Abac. ii.	Proverb. i.
xxii	Proverb. ii.	Proverb. iii.
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

¶ Leſſons Proper for Holy dayes.

	Mattens.	Evenſong.
S. Andrew.	Proverb. xx.	Prov. xxi.
S. Thomas the apoſtle.	xxiii.	xxiiii.
Chriſtmas day.		
i. Leſſon.	Eſay ix.	Eſai. v ii. Moreover ỹ Lord ſpake once &c.
ii. Leſſon.	Luke ii. (unto) Good will towards men.	Titus iii. The kindnes and love, &c. (unto) foolith
S. Steven.		
i. Leſſon	Prov. xxviii.	Eccle. iiii.
ii. Leſſon.	Acts vi. & vii. And Steven full of faith & po'wer, &c. (unto) And when forty yeers, &c.	Acts vii. And whē xl. yeers were expired there appeared unto Moſes, &c. (unto) But hee being full of, &c.

	Mattens.	Evenſong.		Mattens.	Evenſong.
S. John.			Munday in Eaſter week.		
i. Leſſon.		Eccleſ. vi.			
ii. Leſſon.	Eccleſ. v. Apocal. i.	Apoc. xxii.	i. Leſſon.	Exod. xvi.	Exod. xvii.
			ii. Leſſon.	Mat. xxviii.	Acts. iii.
Innocents day.	Jerem. xxxi. (unto) Moreover I heard Ephraim.	Wiſedom i.			
			Tueſday in Eaſter week.		
Circumciſion.			i. Leſſon.	Exod. xx.	Exod. xxxii.
i. Leſſon.	Geneſis xvii.	Deu. x. (unto) And now Iſ.	ii. Leſſon.	Luk. 24 (unto) And behold two of them.	i. Cor. xv.
ii. Leſſon.	Roman. ii.	Coloſ. ii.			
Epiphanie.			S. Mark.	Eccle. iiii.	Eccles. v.
i. Leſſon.	Eſay xl.	Eſay xlix.			
ii. Leſſon.	Luk. iii (unto) Being as was ſuppoſed the ſonne of Joſeph.	Joh. ii. (unto) After this hee went to Capernaum.	Philip and Jacob.	Eccle. vii.	Eccles. ix.
			Aſcenſion day.	Deut. x.	ii. king. ii.
Converſion of S. Paul.			Munday in Whitſunweeke.		
i. Leſſon.	Wiſedome v.	Wiſdome vi.			
ii. Leſſon.	Acts xxii (unto) They heard him.	Acts xxvi.	i. Leſſon.	Gen. xi. (unto) Theſe are the generations of Shem.	Num. xi. Gather unto me 70. men, &c. (unto) Moſes gate him into the, &c.
Purification of the Virgin Mary.	Wiſdome ix.	Wiſdome xii.	ii. Leſſon.	i. Cor. xii.	
S. Matthias.	Wiſdome xix.	Eccle. i.			
			Tueſday in Whitſun weeke.	i. Sam. xix. David came to Samuel to Rama, &c.	Deut. xxx.
Annunciation of our Lady.	Eccle. ii.	Eccle. iii.			
			S. Barnabe.		
Wedneſday afore Eaſter.	Oſee xiii.	Oſee. xiiii.	i. Leſſon.	Eccle. x.	Eccle. xii.
			ii. Leſſon.	Acts. xiiii.	Act. xv. (unto) After certain dayes.
Thurſday afore Eaſter.	Dan. ix.	Jerem. xxxi.	John Baptiſt.		
			i. Leſſon.	Mala. iii.	Mala. iiii.
Good Friday.	Gene. xxii.	Eſay liii.	ii. Leſſon.	Matth. xiii.	Matth. xiiii. (unto) When Jeſus heard.
Eaſter Even.	Zacha. ix.	Exod. xiii.			

	Mattens.	Evensong.		Mattens.	Evensong.
S.Peter.					
i.Lesson.	Ecclus.xv.	Ecclu.xix.	Simon & Jude.	Job 24.25.	xlii.
ii.Lesson.	Acts iii.	Acts iiii.			
			All Saints.		Wisdome v.
S. James.	Ecclus.xxi.	Ecclus. xxii.	i.Lesson.	Wisdome 3. (unto) Blessed is rather the barren.	(unto) His jealousie also, &c.
S.Bartholomew.	xxv.	xxix.			
S. Matthew.	Ecclus.xxxv.	Ecclus.38.			
			ii. Lesson.	Hebr. xi.xii. Saints by faith, (unto) If ye indure chastening.	Apocal. 19. (unto) And I saw an Angel stand.
S.Michael.	xxxix.	xliiii.			
S.Luke.	Ecclus.li.	Job i.			

¶ Proper Psalms on certain dayes.

		‖ ¶ Mattens.		‖ ¶ Evensong.
¶ Christmas day:	Psalms.	xix. xlv. lxxxv.	Psalms.	lxxxix. cx. cxxxii.
¶ Easter day.	Psalms.	ii. lvii. Cxi.	Psalms.	Cxiii. Cxiiii. Cxviii.
¶ Ascension day.	Psalms.	viii. xv. xxi.	Psalms.	xxiiii. lxviii. Cviii.
¶ Whitsunday.	Psalms.	xlv. lxvii.	Psalms.	Ciiii. Cxlv.

¶ The

¶ The Table for the order of the Pſalms to be ſaid at Morning and Evening prayer.

Dayes of the Moneth	¶ Pſalms for Morning Prayer.	¶ Pſalms for Evening Prayer.
1	i.ii.iii.iiii.v.	vi.vii.viii.
2	ix.x.xi.	xii.xiii.xiiii.
3	xv.xvi.xvii.	xviii.
4	xix.xx.xxi.	xxii.xxiii.
5	xxiiii.xxv.xxvi.	xxvii.xxviii.xxix.
6	xxx.xxxi.	xxxii. xxxiii. xxxiiii.
7	xxxv.xxxvi.	xxxvii.
8	xxxviii. xxxix. xl.	xli.xlii.xliii.
9	xliiii. xlv. xlvi.	xlvii. xlviii. xlix.
10	l.li.lii.	liii. liiii. lv.
11	lvi.lvii.lviii.	lix.lx.lxi.
12	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
13	lxviii.	lxix.lxx.
14	lxxi.lxxii.	lxxiii.lxxiiii.
15	lxxv.lxxvi.lxxvii	lxxviii.
16	lxxix.lxxx.lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.
17	lxxxvi. lxxxvii. lxxxviii.	lxxxix.
18	xc.xci.xcii.	xciii.xciiii.
19	xcv.xcvi.xcvii.	xcviii,xcix.c.ci.
20	cii.ciii.	ciiii.
21	cv.	cvi.
22	cvii.	cviii.cix.
23	cx. cxi. cxii. cxiii.	cxiiii.cxv.
24	cxvi. cxvii. cxviii.	cxix. Inde iiii.
25	Inde v.	Inde iiii.
26	Inde v.	Inde iiii. (cxxxi.
27	cxx.cxxi.cxxii.cxxiii.cxxiiii.cxxv	cxxvi.cxxvii.cxxviii.cxxix.cxxx.
28	cxxxii.cxxxiii.cxxxiiii.cxxxv.	cxxxvi.cxxxvii.cxxxviii.
29	cxxxix.cxl.cxli.	cxlii.cxliii.
30	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix.cl.

¶ An Almanack for xxxix. yeers.

The yeer of our Lord.	The golden number.	Dominicall letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation week.	Ascension day.	Whitsunday.	Advent Sunday.
1632	xviii	A G	29. Janu.	15.	1.	vi	v	xxx	2. Decem.
1633	xix	F	17. Febr.	6 March.	21.	xxvi	xxx	9. June	i
1634	i	E D	2. Febru.	19. Febru.	6.	xi	xv	25. Mai	30. Nov.
1635	ii	C	25. Janu.	11. Febru.	March 29	iii	vii	xvii	xxix
1636	iii	B A	14. Febru.	2. March	April. 17.	xxii	xxvi	5. June	xxvii
1637	iiii	G	5.	22. Febru.	9.	xiiii	xviii	28. Mai	3. Decem.
1638	v	F	21. Janu.	7.	25. March	29. April	iii	xiii	ii
1639	vi	E D	10. Febru.	27.	14. April	19. Mai	xxiii	2. June	i
1640	vii	C	2.	19.	5.	v	xiiii	24. Mai	29. Nov.
1641	viii	B	21. Febru.	10. March	25.	xxx	3. June	13. June	xxviii
1642	ix	A	6. Febru.	23. Febru.	10.	xv	19. Mai	29. Mai	xxvii
1643	x	G F	29. Janu.	15.	2.	vii	xi	xxi	3. Decem.
1644	xi	E	18. Febru.	6. March	21.	xxvi	xxx	9. June	i
1645	xii	D C	2.	19. Febru.	6.	xi	xv	25. Mai	30. Nov.
1646	xiii	B	25. Janu.	11.	29. March	iii	vii	xvii	xxix
1647	xiiii	A	14. Febru.	3. March.	18. April	xxiii	xxvii	6. June	xxviii
1648	xv	G F	30. Janu.	16. Febru.	2.	vii	xi	21. Mai	3. Decem.
1649	xvi	E	21.	7.	25. March	29. April	iii	xiii	ii
1650	xvii	D C	10. Febru.	27. Febru.	14. April	19. Mai	viii	2. June	i
1651	xviii	B	26. Janu.	12.	30. March	iiii	viii	18. Mai	30. Nov.
1652	xix	A	15. Febr.	3. March.	18. April	xxiii	xxvii	6. June	xxviii
1653	i	G F	6.	23. Febru.	10.	xv	xix	29. Mai	xxvii
1654	ii	E	22. Janu.	8.	26. March	30. April	iiii	xiiii	3. Decem.
1655	iii	D C	11. Febru.	28.	15. April	20. Mai	xxiiii	3. June	ii
1656	iiii	B A	3.	20.	6.	xi	xv	25. Mai	30. Nov.
1657	v	G	25. Janu.	11.	29. March	iii	vii	xvii	xxix
1658	vi	F	7. Febru.	24.	11. April	xvi	xx	xxx	xxviii
1659	vii	E D	31. Janu.	16.	3.	viii	xii	xxii	xxvii
1660	viii	C	19. Febr.	7. March	22.	xxvii	xxvi	10. June	2. Decem.
1661	ix	B	10. Febru.	27. Febru.	14.	xix	xxiii	ii	i
1662	x	A	26. Janu.	12.	30. March	iiii	viii	18. Mai	30. Nov.
1663	xi	G F	15. Febru.	4. March.	19. April	xxiiii	xxviii	7. June	xxix
1664	xii	E	7. Febru.	24. Febru.	10	xv	xix	29. Mai	xxvii
1665	xiii	D C	22. Janu.	8.	26. March	30. April	iiii	xiiii	3. Decem.
1666	xiiii	B	11. Febr.	28.	15. April	20. Mai	xxiiii	3. June	ii
1667	xv	A	3. Febru.	20.	7.	xii	xvi	26. Mai	i
1668	xvi	G F	19. Janu.	5.	22. March	26. April	30. April	x	29. Nov.
1669	xvii	E	7. Febru.	24.	11. April.	16. Mai	20. Mai	xxi	xxviii
1670	xviii	D C	30. Janu.	16.	3.	viii	xii	xxii	xxvii

¶ Note that the supputation of the yeer of our LORD in the Church of England beginneth the 25. day of March, the same day supposed to be the first day upon which the world was created, and the day when CHRIST was conceived in the womb of the Virgin *Mary*.

¶ To finde Easter for ever.

The golden number.	A	B	C	D	E	F	G
i	Apꝛil ix.	x	xi	xii	bi	bii	biii
ii	March 26.	xxbii	xxbiii	xxix	xxx	xxxi	Apꝛil i
iii	Apꝛil xbi	xbii	xbiii	xix	xx	xxiii	xb
iiii	Apꝛil ix	iii	iiii	b	bi	bii	biii
b	March 26.	xxbii	xxbiii	xxix	xxxiii	xxiiii	xxb
bi	Apꝛil xbi	xbii	xi	xii	xiii	xiiii	xb
bii	Apꝛil ii	iii	iiii	b	bi	Mar.31.	Apꝛil i
biii	Apꝛil xviii	xviiii	xxb	xix	xx	xxi	xxii
ix	Apꝛil ix	x	xi	xii	xiii	xiiii	biii
x	Apꝛil ii	iii	Mar.28.	xxix	xxx	xxxi	Apꝛil i
xi	Apꝛil xbi	xbii	xbiii	xix	xx	xxi	xxii
xii	Apꝛil ix	x	xi	b	bi	bii	biii
xiii	March 26.	xxbii	xxbiii	xxix	xxx	xxxi	xxb
xiiii	Apꝛil xbi	xbii	xbiii	xix	xiii	xiiii	xb
xb	Apꝛil ii	iii	iiii	b	bi	bii	biii
xbi	March 26.	xxbii	xxbiii	xxii	xxiii	xxiiii	xxb
xbii	Apꝛil xbi	x	xi	xii	xiii	xiiii	xb
xbiii	Apꝛil ii	iii	iiii	b	Mar.30.	xxxi	Apꝛil i
xix	Apꝛil xviii.	xviiii	xbiii	xix	xx	xxi	xxii

¶ When ye have found the Sunday Letter in the uppermoſt Line, guide your eye downeward from the ſame, till yee come right ouer againſt the Prime, and there is ſhewed both what Moneth, and what day of the Moneth Eaſter falleth that yeere.

¶ January

¶ January hath xxxi. dayes.

¶ The Moon hath xxx.

Sun { riseth / falleth } hour { 8. min. 1. / 3. min. 59. }

						Pſalms.	¶ Morning prayer.		¶ Evening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
xix	1	A	Kalend.	Circumciſion.	i		Gen. 17.	Rom. 2.	Deut. 10	Coloſ. 2.
viii	2	b	iiii No.		ii		Gen. 1.	Matt. 1.	Gen. 2.	Rom. 1.
	3	c	iii No.		iii		iii	ii	iiii	ii
xvi	4	d	pꝛid. No		iiii		v	iii	vi	iii
v	5	e	Nonas.		v		vii	iiii	viii	iiii
	6	f	viii Id.	Epiphany.	vi		Iſa. 60.	Luke 3.	Iſa. 49.	John 2.
xiii	7	g	vii Id.		vii		Gen. 9.	Matt. 5.	Gen. 12.	Rom. 5.
ii	8	A	vi Id.	Lucian.	viii		xiii	vi	xiiii	vi
	9	b	v Id.		ix		xv	vii	xvi	vii
x	10	c	iiii Id.		x		xvii	viii	xviii	viii
	11	d	iii Id.		xi		xix	ix	xx	ix
xviii	12	e	pꝛid. Id	Sol in Aquario	xii		xxi	x	xxii	x
vii	13	f	Idus.	Hilarii.	xiii		xxiii	xi	xxiiii	xi
	14	g	xix kl.	Febꝛuarii.	xiiii		xxv	xii	xxvi	xii
xv	15	A	xviii kl.		xv		xxvii	xiii	xxviii	xiii
iiii	16	b	xvii. kl.		xvi		xxix	xiiii	xxx	xiiii
	17	c	xvi kl.		xvii		xxxi	xv	xxxii	xv
xii	18	d	xv kl.	Pꝛiſca.	xviii		xxxiii	xvi	xxxiiii	xvi
i	19	e	xiiii kl.		xix		xxxv	xvii	xxxvii	i Coꝛ. 1
	20	f	xiii kl.	Fabian.	xx		xxxviii	xviii	xxxix	ii
ix	21	g	xii kl.	Agnes.	xxi		xl	xix	xli	iii
	22	A	xi kl.	Vincent.	xxii		xlii	xx	xliii	iiii
xvii	23	b	x kl.		xxiii		xliiii	xxi	xlv	v
vi	24	c	ix kl.		xxiiii		xlvi	xxii	xlvii	vi
	25	d	viii kl.	Conuerſ. Paul.	xxv		Wiſd. 5.	Acts 22.	Wiſd. 6.	Acts 26.
xiiii	26	e	vii kl.		xxvi		Gen. 48.	Mat. 23	Gen. 49.	i Coꝛ 7.
iii	27	f	vi kl.		xxvii		l	xxiiii	Exod. 1.	viii
	28	g	v kl.		xxviii		Exod. 2.	xxv	iii	ix
xi	29	A	iiii kl.		xxix		iiii	xxvi	v	x
xix	30	b	iii kl.		xxx		vii	xxvii	viii	xi
viii	31	c	pꝛid. kl.		i		ix	xxviii	x	xii

¶ February hath xxviii. dayes.

¶ The Moon hath xxx.

Sun { riseth / calleth } hour { 7. min. 14. / 4. min. 46. }

						Pſalms.	¶ Morning prayer.		¶ Evening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon	2. Leſſon.
	1	d	Kalend.	Faſt.		ii	Exod. 11.	Mark 1.	Exod. 12.	1 Cor. 13
xvi	2	e	iiii No.	Purific. of Mary.		iii	Wiſd. 9.	ii	Wiſd. 12.	xiiii
	3	f	iii No.	Blaſii.		iiii	Exod. 13.	iii	Exod. 14.	xv
v	4	g	prid. No.			v	xv	iiii	xvi	xvi
xiii	5	A	Nonas.			vi	xvii	v	xviii	2 Cor. 1.
	6	b	viii Id.	Agathe.		vii	xix	vi	xx	ii
ii	7	c	vii Id.			viii	xxi	vii	xxii	iii
x	8	d	vi Id.			ix	xxiii	viii	xxiiii	iiii
xviii	9	e	v Id.			x	xxvii	ix	xxviii	v
	10	f	iiii Id.			xi	xxviii	x	Lev. 18.	vi
vii	11	g	iii Id.	Solin Piſcibus.		xii	Levit. 19	xi	xx	vii
	12	A	prid. Id.			xiii	xxvi	xii	Num. 11	viii
xv	13	b	Idus.			xiiii	Num. 12	xiii	xiii	ix
	14	c	xvi kl.	Valentine.		xv	xiiii	xiiii	xvi	x
iiii	15	d	xv kl.	Martii		xvi	xvii	xv	xx	xi
xii	16	e	xiiii kl.			xvii	xxi	xvi	xxii	xii
i	17	f	xiii kl.			xviii	xxiii	Luk. 1	xxiiii	xiii
	18	g	xii kl.			xix	xxv	di. 1.	xxvii	Gal. 1.
ix	19	A	xi kl.			xx	xxx	ii	xxxi	ii
xviii	20	b	x kl.			xxi	xxxii	iii	xxxv	iii
	21	c	ix kl.			xxii	xxxvi	iiii	Deut. 1.	iiii
	22	d	viii kl.			xxiii	Deut. 2.	v	iii	v
vi	23	e	vii kl.			xxiiii	iii	vi	v	vi
xiiii	24	f	vi kl.	Faſt.		xxv	Wiſd. 19.	vii	Eccleſ. 1.	Epheſ. 1.
iii	25	g	v kl.	S. Matthias		xxvi	Deut. 6.	viii	Deut. 7.	ii
xi	26	A	iiii kl.			xxvii	viii	ix	ix	iii
	27	b	iii kl.			xxviii	x	x	xi	iiii
xix	28	c	prid. kl.			xxix	xiii	xi	xv	v

¶ March hath xxxi. dayes.

¶ The Moon hath xxx.

Sun { riseth / falleth } hour { 4. min. 36. / 7. min. 24. }

						Psalms.	¶ Morning prayer.		¶ Evening prayer.	
							1 Lesson.	2. Lesson	1. Lesson.	2. Lesson.
xix	1	d	Kalend.	David.		i	Deut. 16	Luke 12.	Deut. 17	Ephes. 6
viii	2	e	vi No.	Cedde.		ii	xviii	xiii	xix	Philip. 1
	3	f	v No.			iii	xx	xiiii	xxi	ii
xvi	4	g	iiii No.			iiii	xxii	xv	xxiiii	iii
v	5	A	iii No.			v	xxv	xvi	xxvi	iiii
	6	b	prid. No			vi	xxvii	xvii	xxviii	Col. 1.
xiii	7	c	Nonas.	Perpetue.		vii	xxix	xviii	xxx	ii
ii	8	d	viii Id.			viii	xxxi	xix	xxxii	iii
	9	e	vii Id.			ix	xxxiii	xx	xxxiiii	iiii
x	10	f	vi Id.			x	Joshua 1	xxi	Josh. 2.	1 Thes. 1
	11	g	v Id.	Gregory.		xi	iii	xxii	iiii	ii
xviii	12	A	iiii Id.	Sol in Ariet.		xii	v	xxiii	vi	iii
viii	13	b	iii Id.			xiii	vii	xxiiii	viii	iiii
	14	c	prid. Id			xiiii	ix	John 1.	x	v
xv	15	d	Idus.			xv	xxiii	ii	xxiiii	2 Thes. 1
iiii	16	e	xvii. kl.	Aprilis.		xvi	Judg. 1.	iii	Judg. 2.	ii
	17	f	xvi kl.			xvii	iii	iiii	iiii	iii
xii	18	g	xv kl.	Edward.		xviii	v	v	vi	1 Tim. 1
i	19	A	xiiii kl.			xix	vii	vi	viii	ii. iii
	20	b	xiii kl.			xx	ix	vii	x	iiii
ix	21	c	xii kl.	Benedict.		xxi	xi	viii	xii	v
	22	d	xi kl.			xxii	xiii	ix	xiiii	vi
xvii	23	e	x kl.			xxiii	xv	x	xvi	2 Tim. 1
vi	24	f	ix kl.	Fast.		xxiiii	xvii	xi	xviii	ii
	25	g	viii kl.	Annun. of Mary		xxv	Eccles. 2.	xii	Eccles. 3.	iii
xviii	26	A	vii kl.			xxvi	Judg. 19	xiii	Judg. xx	iiii
iii	27	b	vi kl.	Init. Reg. Carol.		xxvii	xxi	xiiii	Ruth 1.	Titus 1.
	28	c	v kl.			xxviii	Ruth 2.	xv	iii	ii. iii
xi	29	d	iiii kl.			xxix	iiii	xvi	1 Sam. 1	Philem.
	30	e	iii kl.			xxx	1 Sam. 2	xvii	iii	Hebr. 1.
xix	31	f	prid. kl.			xxxi	iiii	xviii	v	ii

¶ April hath xxx. dayes.

¶ The Moon hath xxix.

Sun { riseth / saileth } hour { 3. min. 34 / 8. min. 26. }

						Psalms.	¶ Morning prayer.		¶ Evening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
viii	1	g	Kalend.			i	1 Sam. 6	John 19	1 Sam. 7	Heb. 3.
xvi	2	A	iiii No.			ii	viii	xx	ix	iiii
v	3	b	iii No.	Richard.		iii	x	xxi	xi	v
	4	c	prid. No.	Ambrose.		iiii	xii	Acts 1.	xiii	vi
xiii	5	d	Nonas.			v	xiiii	ii	xv	vii
ii	6	e	viii Id.			vi	xvi	iii	xvii	viii
	7	f	vii Id.			vii	xviii	iiii	xix	ix
	8	g	vi Id.			viii	xx	v	xxi	x
x	9	A	v Id.			ix	xxi	vi	xxiii	xi
xviii	10	b	iiii Id.			x	xxiiii	vii	xxv	xii
vii	11	c	iii Id.	Sol in Tauro.		xi	xxvi	viii	xxvii	xiii
	12	d	prid. Id.			xii	xxviii	ix	xxix	Jam. 1.
xv	13	e	Idus.			xiii	xxx	x	xxxi	ii
iiii	14	f	xviii kl.	Mait.		xiiii	2 Sam. 1	xi	2 Sam. 2	iii
	15	g	xvii kl.			xv	iii	xii	iiii	iiii
xii	16	A	xvi kl.			xvi	v	xiii	vi	v
i	17	b	xv kl.			xvii	vii	xiiii	viii	1 Pet 1.
	18	c	xiiii kl.			xviii	ix	xv	x	ii
ix	19	d	xiii kl.	Alphage.		xix	xi	xvi	xii	iii
	20	e	xii kl.			xx	xiii	xvii	xiiii	iiii
xvii	21	f	xi kl.			xxi	xv	xviii	xvi	v
vi	22	g	x kl.			xxii	xvii	xix	xviii	2 Pet. 1.
	23	A	ix kl.	S. George.		xxiii	xix	xx	xx	ii
xiiii	24	b	viii kl.			xxiiii	xxi	xxi	xxii	iii
iii	25	c	vii kl.	Mark Evangelist.		xxv	Eccles. 4.	xxii	Eccles 5.	1 John 1
	26	d	vi kl.			xxvi	2 Sa. 13.	xxiii	2 Sa. 24	ii
xi	27	e	v kl.			xxvii	1 King. 1	xxiiii	1 King. 2	iii
	28	f	iiii kl.			xxviii	iii	xxv	iiii	iiii
xix	29	g	iii kl.			xxix	v	xxvi	vi	v
viii	30	A	prid. kl.			xxx	vii	xxvii	viii	2. 3. Joh.

¶May hath xxxi. dayes.

¶ The Moon hath xxix.

Sun { riseth / falleth } hour { 4.min.36. / 7.min.24. }

						Pſalms.	¶ Morning prayer.		¶ Evening prayer.	
							i. Leſſon.	2. Leſſon.	i. Leſſon.	2. Leſſon.
xvi	1	b	Kalend.	Philip and Jacob.		i	Eccleſ. 7.	Acts 8.	Eccleſ. 9	Jude.
	2	c	vi	No.		ii	i. King 9	xxviii	i. Kin. 10	Rom. i.
v	3	d	v	No.	In. of the Croſſe.	iii	xi	Matt. i.	xii	ii
	4	e	iiii	No.		iiii	xiii	ii	xiiii	iii
xiii	5	f	iii	No.		v	xv	iii	xvi	iiii
ii	6	g	pri.	No	John Evang.	vi	xvii	iiii	xviii	v
	7	A	Nonas.			vii	xix	v	xx	vi
x	8	b	viii	Id.		viii	xxi	vi	xxii	vii
xviii	9	c	vii	Id.		ix	2. King. i	vii	2. King. 2	viii
vii	10	d	vi	Id.		x	iii	viii	iiii	ix
	11	e	v	Id.		xi	v	ix	vi	x
xv	12	f	iiii	Id.	Sol in Gemini.	xii	vii	x	viii	xi
	13	g	iii	Id.		xiii	ix	xi	x	xii
iiii	14	A	pri.	Id		xiiii	xi	xii	xii	xiii
xii	15	b	Idus.			xv	xiii	xiii	xiiii	xiiii
	16	c	xvii.	kl.	Junii.	xvi	xv	xiiii	xvi	xv
i	17	d	xvi	kl.		xvii	xvii	xv	xviii	xvi
	18	e	xv	kl.		xviii	xix	xvi	xx	1. Coz. 1.
ix	19	f	xiiii	kl.	Uuſtane.	xix	xxi	xvii	xxii	ii
xvii	20	g	xiii	kl.		xx	xxiii.	xviii	xxiiii	iii
vi	21	A	xii	kl.		xxi	xxv	xix	Ezra 2.	iiii
	22	b	xi	kl.		xxii	Ezra iii	xx	iiii	v
xiiii	23	c	x	kl.		xxiii	v	xxi	vi	vi
iii	24	d	ix	kl.		xxiiii	vii	xxii	ix	vii
	25	e	viii	kl.		xxv	Nehe. i.	xxiii	Nehe. 2.	viii
	26	f	vii	kl.	Auguſtine.	xxvi	iiii	xxiiii	v	ix
xi	27	g	vi	kl.		xxvii	vi	xxv	viii	x
	28	A	v	kl.		xxviii	ix	xxvi	x	xi
xix	29	b	iiii	kl.		xxix	xiii	xxvii	Eſther. 1	xii
viii	30	c	iii	kl.		xxx	Eſther. 2	xxviii	iii	xiii
xvi	31	d	pri.	kl.		xxx	iiii	Mark i.	v	xiiii

¶ June hath xxx. dayes.

¶ The Moon hath xxix.

Sun { riseth / lasteth } hour { 3. min. 34. / 8. min. 26. }

					Pſalms.	¶ Morning prayer.		¶ Evening prayer.	
						i Leſſon.	2. Leſſon.	i. Leſſon.	2. Leſſon.
	i	e	Kalend	Nichomede.	i	Eſther 6.	Mark 2.	Eſther 7.	1. Cor. 15.
b	2	f	iiii No.		ii	viii	iii	ix	xvi
xiii	3	g	iii No.		iii	Job i.	iiii	Job ii.	2. Cor. 1.
ii	4	A	pꝛid. No.		iiii	iii	v	iiii	ii
	5	b	Nonas.	Boniface.	v	v	vi	vi	iii
x	6	c	viii Id.		vi	vii	vii	viii	iiii
	7	d	vii Id.		vii	ix	viii	x	v
xviii	8	e	vi Id.		viii	xi	ix	xii	vi
vii	9	f	v Id.		ix	xiii	x	xiiii	vii
	10	g	iiii Id.		x	xv	xi	xvi	viii
xv	11	A	iii Id.	Barnabe.	xi	Eccles 1.	Act. xiiii.	Eccle. 12	Acts 15.
iiii	12	b	pꝛid. Id.	Sol in Cancro.	xii	Job 17. 18	Mar. xii	Job xix	2. Cor. 9.
	13	c	Idus.	Solſtic. æſtivum.	xiii	xx	xiii	xxi	x
xii	14	d	xviii kl.	Julii.	xiiii	xxii	xiiii	xxiii	xi
	15	e	xvii kl.		xv	xxiiii. 25.	xv	xxvi. 27.	xii
i	16	f	xvi kl.		xvi	xxviii	xvi	xxix	xiii
ix	17	g	xv kl.		xvii	xxx	Luke i.	xxxi	Galat. 1.
xviii	18	A	xiiii kl.		xviii	xxxii	ii	xxxiii	ii
	19	b	xiii kl.		xix	xxxiiii	iii	xxxv	iii
viii	20	c	xii kl.	Edward.	xx	xxxvi	iiii	xxxvii	iiii
xiiii	21	d	xi kl.		xxi	xxxviii	v	xxxix	v
iii	22	e	x kl.		xxii	xl	vi	xli	vi
	23	f	ix kl.	Faſt.	xxiii	xlii	vii	Pꝛov. i.	Ephe. 1.
xi	24	g	viii kl.	John Baptiſt.	xxiiii	Mala. iii	Matt. 3.	Mala. 4.	Mat. 14.
	25	A	vii kl.		xxv	Pꝛov. ii.	Luke 8.	Pꝛov. 3.	Ephe. 2.
xix	26	b	vi kl.		xxvi	iiii	ix	v	iii
	27	c	v kl.		xxvii	vi	x	vii	iiii
viii	28	d	iiii kl.	Faſt.	xxviii	viii	xi	ix	v
xvi	29	e	iii kl.	Peter Apoſtle.	xxix	Eccle. 15	Acts iii.	Eccle. 19.	Acts 4.
	30	f	pꝛid. kl.		xxx	Pꝛo. 10.	Luke xii	Pꝛov. 11	Ephe. 6.

¶ July hath xxxi. dayes.

¶ The Moon hath xxx.

Sun { riseth / calleth } hour { 4. min. 34. / 7. min. 26. }

						Pſalms.	¶ Morning prayer.		¶ Evening prayer.	
							i. Leſſon.	2. Leſſon.	i. Leſſon.	2. Leſſon.
b	1	g	Kalend.	Viſit. of Mary.		i	Prov. 12	Luke 13	Prov. 13.	Phil. i.
xiii	2	A	vi	No.		ii	xiiii	xiiii	xv	ii
ii	3	b	v	No.	Martin.	iii	xvi	xv	xvii	iii
	4	c	iiii	No.		iiii	xviii	xvi	xix	iiii
c	5	d	iii	No.		v	xx	xvii	xxi	Colos. i.
	6	e	prid.	No.	Dog dayes.	vi	xxii	xviii	xxiii	ii
xviii	7	f	Nonas.			vii	xxiiii	xix	xxv	iii
	8	g	viii	Id.		viii	xxvi	xx	xxvii	iiii
vii	9	A	vii	Id.		ix	xxviii	xxi	xxix	i. Thes. i
xv	10	b	vi	Id.		x	xxxi	xxii	Eccles. i.	ii
iii	11	c	v	Id.		xi	Eccles. 2.	xxiii	iii	iii
	12	d	iiii	Id.	Sol in Leone.	xii	iiii	xxiiii	v	iiii
xii	13	e	iii	Id.		xiii	vi	Joh. i.	vii	v
	14	f	prid.	Id.		xiiii	viii	ii	ix	2. Thes. i
i	15	g	Idus.		Swithune.	xv	x	iii	xi	ii
ix	16	A	xvii	kl.	Auguſti.	xvi	xii	iiii	Jere. i.	iii
	17	b	xvi	kl.		xvii	Jere. ii.	v	iii	i. Tim. i.
xvii	18	c	xv	kl.		xviii	iiii	vi	v	ii. iii.
vi	19	d	xiiii	kl.		xix	vi	vii	vii	iiii
xiiii	20	e	xiii	kl.	Margaret.	xx	viii	viii	ix	v
	21	f	xii	kl.		xxi	x	ix	xi	vi
iii	22	g	xi	kl.	Magdalene.	xxii	xii	x	xiii	2. Tim. i.
	23	A	x	kl.		xxiii	xiiii	xi	xv	ii
xi	24	b	ix	kl.	Faſt.	xxiiii	xvi	xii	xvii	iii
xix	25	c	viii	kl.	James Apoſtle.	xxv	Eccles. 21	xiii	Eccl. 23.	iiii
	26	d	vii	kl.	Anne.	xxvi	Jere. 18.	xiiii	Jere. 19.	Titus i.
	27	e	vi	kl.		xxvii	xx	xv	xxi	ii. iii
viii	28	f	v	kl.		xxviii	xxii	xvi	xxiii	Philem.
xvi	29	g	iiii	kl.		xxix	xxiiii	xvii	xxv	Hebr. i.
	30	A	iii	kl.		xxx	xxvi	xviii	xxvii	ii
b	31	b	prid.	kl.		xxx	xxviii	xix	xxix	iii

¶Auguſt hath xxxi. dayes.

¶The Moon hath xxx.

Sun { riſeth / falleth } hour { 4.min. 34 / 7.min. 26. }

					Pſalms.	¶Morning prayer.		¶Evening prayer.	
						1. Leſſon.	2. Leſſon.	1. Leſſon	2. Leſſon.
xiii	1	c	Kalend.	Lammas.	i	Iere.xxx.	Joh.xx.	Jer.xxxi	Hebr.4.
ii	2	d	iiii No.		ii	xxxii	xxi	xxxiii	b
	3	e	iii No.		iii	xxxiiii	Acts 1.	xxxb	bi
x	4	f	pri. No.		iiii	xxxbi	ii	xxxbii	bii
xbiii	5	g	Nonas.		b	xxxbiii	iii	xxxix	biii
	6	a	viii Id.	Tranſiguirat.	bi	xl	iiii	xli	ix
bii	7	b	vii Id.	Name of Jeſus.	bii	xlii	b	xliii	x
xb	8	c	vi Id.		biii	xliii	bi	xlb xlbi.	xi
	9	d	v Id.		ix	xlbii	bii	xlbiii	xii
iiii	10	e	iiii Id.	Laurence.	x	xlix	biii	l	xiii
xii	11	f	iii Id.		xi	li	ix	lii	Jam.1.
i	12	g	vtd. Id.	Sol in virgine.	xii	Lam.i.	x	Lam.ii.	ii
	13	a	Idus.		xiii	iii	xi	iiii	iii
	14	b	xix kl.	Septembris.	xiiii	b	xii	Ezek.ii.	iiii
ix	15	c	xbiii kl.		xb	Ezek.iii.	xiii	bi	b
xbii	16	d	xwii kl.		xbi	bii	xiiii	xiii	i.Pet.i.
bi	17	e	xbi kl.		xbii	xiiii	xb	xbiii	ii
	18	f	xb kl.		xbiii	xxxiii	xbi	xxxiiii	iii
xiiii	19	g	xiiii kl.		xix	Dan.1.	xbii	Dan.2.	iiii
	20	a	xiii kl.		xx	iii	xbiii	iiii	b
iii	21	b	xii kl.		xxi	b	xix	bi	2.Pet.i.
xi	22	c	xi kl.		xxii	bii	xx	bii	ii
	23	d	x kl.	Fast.	xxiii	ix	xxi	x	iii
xix	24	e	ix kl.	Bartholomew Ap.	xxiiii	Eccl.25.	xxii	Eccl.26.	i.Joh.i.
	25	f	viii kl.		xxb	Dan.11.	xxiii	Dan.12.	ii
biii	26	g	vii kl.		xxbi	xiii	xxiiii	Oſe.30.	iii
xbi	27	a	vi kl.		xxbii	Oſe.1.	xxb	Oſe.2.3.	iiii
	28	b	v kl.	Auguſtine.	xxbiii	iiii	xxbi	v.bi.	b
b	29	c	iiii kl.	Behead. of John.	xxix	bii	xxbii	biii	2.3.Joh.
xiii	30	d	iii kl.		xxx	ix	xxbiii	x	Jude.
	31	e	pri. kl.		xxxi	xi	Matt.1.	xii	Rom.1.

Note, that the 13. Chapter of Daniel, touching the Hiſtory of Suſanna, is to be read vntill theſe words: And King Aſtyages, &c.

¶ September hath xxx. dayes.

¶ The Moon hath xxix.

Sun { riseth / falleth } hour { 4. min. 34. / 7. min. 26. }

						Psalms.	¶ Morning prayer.		¶ Evening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
ii	ii	f	Kalend	Giles.		i	Hosea 13	Matt. 2.	Hosea 14	Rom. 2.
	2	g	iiii No.			ii	Joel 1.	i.i	Joel 2	iii
e	3	A	iii No.			iii	iii	iiii	Amos 1.	iiii
rviii	4	b	prid. No.			iiii	Amos 2.	v	iii	v
vii	5	c	Nonas.	Dog dayes end.		v	iiii	vi	v	vi
	6	d	viii Id.			vi	vi	vii	vii	vii
	7	e	vii Id.	Enurchus Bish.		vii	viii	viii	ix	viii
rv	8	f	vi Id.	Nat. of Mary.		viii	Obadia.	ix	Jonah 1.	ix
i.ii	9	g	v Id.			ix	Jona. 2. 3	x	iiii	x
	10	A	iiii Id.			x	Mich. 1.	xi	Mich. 2.	xi
xii	11	b	iii Id.			xi	iii	xii	iiii	xii
i	12	c	prid. Id.	Sol in Libra.		xii	v	xiii	vi	xiii
ix	13	d	Idus.			xiii	vii	xiiii	Nah. 1.	xiiii
	14	e	xviii kl	Holy Crosse.		xiiii	Nah. 2.	xv	iii	xv
	15	f	xvii kl.	Æquinoctium.		xv	Habak. 1	xvi	Habak. 2	xvi
xvii	16	g	xvi kl.	Autumnale.		xvi	iii	xvii	Zeph. 1.	Coz 1.
vi	17	A	xv kl.	Lambert.		xvii	Zeph. 2.	xviii	iii	ii
	18	b	xiiii kl.			xviii	Hag. 1.	xix	Hag 2.	iii
xiiii	19	c	xiii kl.			xix	Zech. 1.	xx	Zech. 2. 3	iii
iii	20	d	xii kl.	Fast.		xx	iiii. v.	xxi	vi	v
	21	e	xi kl.	S. Matthew.		xxi	Eccle. 35	xxii	Eccle. 38	vi
xi	22	f	x kl.			xxii	Zech. 7.	xxiii	Zech. 8.	vii
xix	23	g	ix kl.			xxiii	ix	xxiiii	x	viii
viii	24	A	viii kl.			xxiiii	xi	xxv	xii	ix
	25	b	vii kl.			xxv	xiii	xxvi	xiiii	x
xvi	26	c	vi kl.	Cyprian.		xxvi	Mal. 1.	xxvii	Mal. 2.	xi
	27	d	v kl.			xxvii	iii	xxviii	iiii	xii
v	28	e	iiii kl.			xxviii	Tob. 1.	Mark. 1.	Tob. 2.	xiii
xiii	29	f	iii kl.	S. Michael.		xxix	Eccle. 39	ii	Eccle. 44	xiiii
ii	30	g	prid. kl.	Hierome.		xxx	Tob. 3.	iii	Tob 4.	xv

¶ October hath xxxi. dayes.

¶ The Moon hath xxx.

Sun { riseth / falleth } hour { 4. min. 34 / 7. min. 26. }

						Psalms.	¶ Morning prayer.		¶ Evening prayer.	
							i. Lesson.	2. Lesson.	i. Lesson	2. Lesson.
	1	A	Kalend	Remigius.		i	¶	Mark 4.	Tobit 6.	1 Cor. 16
r	2	b	vi	No.		ii	Tob. 7.	b	viii	2 Cor. 1.
	3	c	v	No.		iii	ir	vi	r	ii
rviii	4	d	iiii	No.		iiii	ri	vii	rii	iii
vii	5	e	iii	No.	K. Charl. ret. fr. Sp.	v	riii	viii	riiii	iiii
	6	f	pri.	No.	Faith.	vi	Judeth 1	ix	Judet. 2.	v
rv	7	g	Nonas.			vii	iii	r	iiii	vi
iiii	8	A	viii	Id.		viii	v	ri	vi	vii
	9	b	vii	Id.	Denis.	ir	vii	rii	viii	viii
rii	10	c	vi	Id.		r	ir	riii	r	ix
i	11	d	v	Id.		ri	ri	riiii	rii	r
	12	e	iiii	Id.	Sol in Scorpio.	rii	riii	rv	riiii	ri
ix	13	f	iii	Id.	Edward	riii	rv	rvi	rvi	rii
	14	g	pri.	Id.		riiii	Wisd. 1.	Luk. di. i	Wisd. 2.	riii
rvii	15	A	Idus.			rv	iii	di. i	iiii	Gal. 1.
	16	b	rvii	kl.	Novembris.	rvi	v	ii	vi	ii
vi	17	c	rvi	kl.	Etheldrede.	rvii	vii	iii	viii	iii
riiii	18	d	rv	kl.	Luke Evangelist.	rviii	Eccle. 51.	iiii	Job 1.	iiii
iii	19	e	riiii	kl.		rix	Wisd. 9.	v	Wisd. 10	v
	20	f	riii	kl.		rx	ri	vi	rii	vi
ri	21	g	rii	kl.		rxi	rii	vii	riii	Eph. 1.
rix	22	A	ri	kl.		rxii	rv	viii	rvi	ii
	23	b	r	kl.		rxiii	rvii	ix	rviii	iii
viii	24	c	ir	kl.		rxiiii	rix	r	Eccle. 1.	iiii
	25	d	viii	kl.	Crispine.	rxv	Eccle. 2.	ri	iii	v
rvi	26	e	vii	kl.		rxvi	iiii	rii	v	vi
v	27	f	vi	kl.	Fast.	rxvii	vi	riii	vii	Phil. 1.
	28	g	v	kl.	Simon and Jude.	rxviii	Job 42 5	riiii	Job 42.	ii
rii	29	A	iiii	kl.		rxix	Eccle. 8.	rv	Eccle. 9.	iii
ii	30	b	iii	kl.		xx	r	rvi	ri	iiii
	31	c	pri.	kl.	Fast.	xxi	rii	rvii	riii	Col. 1.

¶ Note that the 6. of Exodus is to be read the first of October at Morning prayer, unto these words, These be the heads, &c.

¶ November hath xxx. dayes.

¶ The Moon hath xxix.

Sun { riseth / calleth } hour { 5. min. 37 / 6. min. 23. }

					Pſalms.	¶ Morning prayer.		¶ Evening prayer.	
						i. Leſſon.	2. Leſſon.	i. Leſſon.	2. Leſſon.
x	1	d	Kalend.	All Saints.	i	Wiſd. 3.	Heb. 11. 12	Wiſd. 5.	Revel. 19
xviii	2	e	iiii No.		ii	Eccluſ. 14	Luke 18.	Eccluſ. 15	Coloſ. 2.
viii	3	f	iii No.		iii	xvi	xix	xvii	i
	4	g	pꝛid. No.		iiii	xviii	xx	xix	iii
xv	5	A	Nonas.	Papiſts conſpiracy	v	xx	xxi	xxi	1 Theſ. 1
	6	b	viii Id.	Leonard.	vi	xxii	xxii	xxiii	ii
iiii	7	c	vii Id.		vii	xxiiii	xxiii	xxv ¶	iii
xii	8	d	vi Id.		viii	xxvii	xxiiii	xxviii	iiii
	9	e	v Id.		ix	xxix	John 1.	xxx	v
i	10	f	iiii Id.		x	xxxi	ii	xxxii	2 Theſ. 1
ix	11	g	iii Id.	S. Martin.	xi	xxxiii	iii	xxxiiii	ii
	12	A	pꝛid. Id.	Sol in Sagit.	xii	xxxv	iiii	xxxvi	iii
xvii	13	b	Idus.	Bꝛice.	xiii	xxxvii	v	xxxviii	1 Tim. 1
vi	14	c	xviii kl	Decembꝛis.	xiiii	xxxix	vi	xl	ii. iii
	15	d	xvii kl.	Machute.	xv	xli	vii	xlii	iiii
xiiii	16	e	xvi kl.		xvi	xliii	viii	xliiii	v
	17	f	xv kl.	Hugh biſhop.	xvii	xlv	ix	xlvi ¶	vi
iii	18	g	xiiii kl.		xviii	xlvii	x	xlviii	2 Tim. 1
xi	19	A	xiii kl.	Nat. K. Charles.	xix	xlix	xi	l	ii
	20	b	xii kl.	Edmund king.	xx	li	xii	Baruc. 1.	iii
xix	21	c	xi kl.		xxi	Baruc. 2	xiii	iii	iiii
viii	22	d	x kl.		xxii	iiii	xiiii	v	Titus 1.
xvi	23	e	ix kl.	Cicilie.	xxiii	vi	xv	Iſa. 1.	ii. iii
	24	f	viii kl.	Clement.	xxiiii	Iſa. 2.	xvi	iii	Philem.
	25	g	vii kl.		xxv	iiii	xvii	v	Heb. 1.
v	26	A	vi kl.	Katherine.	xxvi	vi	xviii	vii	ii
xiii	27	b	v kl.		xxvii	viii	xix	ix	iii
ii	28	c	iiii kl.		xxviii	x	xx	xi	iiii
	29	d	iii kl.	Faſt.	xxix	xii	xxi	xiii	v
x	30	e	pꝛid. kl.	Andrew Apoſtle.	xxx	Pꝛo. 20.	Acts 1.	Pꝛo. 21.	vi

¶ Note that the beginning of the 26. Chapter of Eccleſiaſticus (unto) But when one is, &c. muſt be read with the 25. Chapter

¶ Note that the 46. Chapter of Eccleſiaſticus, is to be read unto theſe wordes, After this he told, &c.

¶ December hath xxxi. dayes.

¶ The Moon hath xxx.

Sun { riseth / falleth } hour { 7.min.14. / 4.min.46. }

					Pſalms.	¶ Morning prayer.		¶ Evening prayer.	
						1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
	1	f	Kalend.		i	Iſa. 14.	Acts 2.	Iſa. 15.	Heb. 7.
xviii	2	g	iiii No.		ii	xvi	iii	xvii	viii
vii	3	A	iii No.		iii	xviii	iiii	xix	ix
	4	b	pri. No.		iiii	xx. xxi	v	xxii	x
xv	5	c	Nonas.		v	xxiii	vi	xxiiii	xi
iiii	6	d	viii Id.	Nicholas biſh.	vi	xxv	di. vii	xxvi	xii
	7	e	vii Id.		vii	xxvii	di. vii	xxviii	xiii
xii	8	f	vi Id.	Conc. of Mary.	viii	xxix	viii	xxx	Jam. 1.
i	9	g	v Id.		ix	xxxi	ix	xxxii	ii
	10	A	iiii Id.		x	xxxiii	x	xxxiiii	iii
ix	11	b	iii Id.		xi	xxxv	xi	xxxvi	iiii
	12	c	pri. Id.	Sol in Capric.	xii	xxxvii	xii	xxxviii	v
xvii	13	d	Idus.	Luci virgin.	xiii	xxxix	xiii	xl	1 Pet. 1.
	14	e	xix kl.	Januarii.	xiiii	xli	xiiii	xlii	ii
vi	15	f	xviii kl.		xv	xliii	xv	xliiii	iii
xiiii	16	g	xvii kl.	O ſapientia.	xvi	xlv	xvi	xlvi	iiii
ii	17	A	xvi kl.		xvii	xlvii	xvii	xlviii	v
	18	b	xv kl.		xviii	xlix	xviii	l	2 Pet. 1.
xi	19	c	xiiii kl.		xix	li	xix	lii	ii
xix	20	d	xiii kl.	Faſt.	xx	liii	xx	liiii	iii
	21	e	xii kl.	Thomas Apoſtle.	xxi	Pſa. 23.	xxi	Pſa. 24.	1 John 1
viii	22	f	xi kl.		xxii	Iſa. 55.	xxii	Iſa. 56.	ii
	23	g	x kl.		xxiii	lvii	xxiii	lviii	iii
xvi	24	A	ix kl.	Faſt.	xxiiii	lix	xxiiii	lx	iiii
v	25	b	viii kl.	Chriſtmas.	xxv	Iſa. 9.	Luke 2.	Iſa. 7.	Titus 3
	26	c	vii kl.	S. Stephen.	xxvi	Pſa. 28.	Acts 6. 7.	Eccleſ. 4	Act. 7.
xiii	27	d	vi kl.	S. John.	xxvii	Eccleſ. 5.	Revel. 1.	Eccleſ. 6.	Rev. 22.
ii	28	e	v kl.	Innocents.	xxviii	Jer. 31.	Acts 25.	Wiſd. 1.	1 John 5
	29	f	iiii kl.		xxix	Iſa. 61.	xxvi	Iſa. 62.	2 John
x	30	g	iii kl.		xxx	lxiii	xxvii	lxiiii	3 John
	31	A	pri. kl.	Silveſter biſh.	xxx	lxv	xxviii	lxvi	Jude.

Septuageſima Sexageſima Quinquageſima Quadrageſima	before Eaſter	ix viii vii vi	weeks.
Rogations Whitſunday Trinitie Sunday	after Eaſter	v vii viii	weeks.

¶ Theſe to be obſerved for Holy dayes, and none other.

THat is to ſay: All Sundayes in the yeere. The dayes of the Feaſts of the Circumciſion of our Lord Jeſus Chriſt. Of the Epiphany. Of the Purification of the bleſſed Virgin. Of S. Matthias the Apoſtle. Of the Annunciation of the bleſſed Virgin. Of S. Marke the Evangeliſt. Of S. Philip and Jacob the Apoſtles. Of the Aſcenſion of our Lord Jeſus Chriſt. Of the Nativity of S. John Baptiſt. Of S. Peter the Apoſtle. Of S. James the Apoſtle. Of S. Bartholomew the Apoſtle. Of S. Matthew the Apoſtle. Of S. Michael the Archangel. Of S. Luke the Evangeliſt. Of S. Simon and Jude Apoſtles. Of All Saints. Of S. Andrew the Apoſtle. Of S. Thomas the Apoſtle. Of the Nativity of our Lord. Of S. Steven the Martyr. Of S. John Evangeliſt. Of the holy Innocents. Munday and Tueſday in Eaſter weeke. Munday and Tueſday in Whitſun weeke.

¶ A brief declaration when every Term beginneth and endeth.

BE it knowen, that Eaſter Term beginneth alwayes the 18. day after Eaſter, reckoning Eaſter day for one: and endeth the Munday next after the Aſcenſion day.

Trinity Term beginneth 12. dayes after Whitſunday, and continueth 19 dayes.

Michaelmas Term beginneth the 9. or 10. day of October, and endeth the 28. or 29. day of November.

Hillary Term beginneth the 23. or 24. day of January, and endeth the 12. or 13. day of February.

¶ In *Eaſter Terme*, on the Aſcenſion day: in *Trinity Terme* on the Nativity of S. *Iohn Baptiſt*: in *Michaelmas Terme*, on the feaſt of *All Saints*: in *Hillary Terme*, on the feaſt of the Purification of our Lady, the Kings Iudges of Weſtminſter doe not uſe to ſit in Iudgement, nor upon any Sundayes.

The order where Morning and Evening Prayer ſhall be uſed and ſaid.

THe Morning and Evening prayer ſhall be uſed in the accuſtomed place of the Church, Chappell, or Chancel, except it ſhal be otherwiſe determined by the Ordinary of the place: and the Chancels ſhall remain as they have done in times paſt.

AND here is to be noted, that the Miniſter at the time of the Communion, and at all other times in his Miniſtration, ſhal uſe ſuch Ornaments in the Church, as were in uſe by authority of Parliament, in the ſecond yeer of the Reign of EDWARD *the ſixt, according to the Act of Parliament ſet forth in the beginning of this Book.*

AN

AN ORDER FOR MORNING PRAYER daily thorowout the yeer.

AT the beginning both of Morning prayer, and likewiſe of Evening prayer, the miniſter ſhall read with a loud voice ſome one of theſe ſentences of the ſcriptures that follow. And then he ſhall ſay that which is written after the ſaid ſentences.



AT what time ſoever a ſinner doth repent him of his ſin from the bottom of his heart, I will put all his wickedneſſe out of my remembrance, ſaith the Lord. Ezek. 18.

I do know mine own wickedneſſe, and my ſin is allway againſt me. Pſal. 51.

Turn thy face away from our ſins, O Lord, and blot out all our offences. Pſal. 51.

A ſorrowfull ſpirit is a ſacrifice to God: deſpiſe not, O Lord, humble and contrite hearts. Pſal. 51.

Rent your hearts and not your garments, and turn to the Lord your God, becauſe he is gentle and mercifull, he is patient, and of much mercy, and ſuch a one that is ſorry for your afflictions. Joel 2.

To thee, O Lord God, belongeth mercy and forgiveneſſe, for we have gone away from thee, and have not hearkened to thy voice, whereby we might walk in thy laws, which thou haſt appointed for us. Dan. 9.

Correct us, O Lord, and yet in thy judgement, not in thy fury, leſt we ſhould be conſumed and brought to nothing. Jer. 10.

Morning prayer.

Matth.3. Amend your liues, for the kingdom of God is at hand.

Luk.15. I will go to my Father, and say unto him, Father, I haue sinned against heauen, and against thee: I am no more worthy to be called thy son.

Psal.143. Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

1 Joh.1. If we say that we haue no sin, we deceiue our selues, and there is no truth in vs.

DEarly beloued brethren, the scripture moueth us in sundry places, to acknowledge and confesse our manifold sins and wickednesse, and that we should not dissemble nor cloke them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiuenesse of the same by his infinite goodnesse and mercy. And although we ought at all times humbly to acknowledge our sins before God: yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we haue receiued at his hands, to set forth his most worthy praise, to hear his most holy word, and to aske those things which be requisite and necessary as well for the body as the soul. Wherefore I pray and beseech you as many as be here present, to accompany me with a pure heart and humble voice, unto the throne of the heauenly grace, saying after me.

A generall confession to be said of the whole congregation, after the minister, kneeling.

ALmighty and most mercifull Father, we haue erred and strayed from thy wayes like lost sheep, we haue followed too much the deuices and desires of our own hearts, we haue offended against thy holy lawes, we haue left undone those things which we ought to haue done, and we haue done those things which we ought not to haue done, and there is no health

health in us: but thou, O Lord, have mercy upon us miserable offenders, spare thou them, O God, which confesse their faults, restore thou them that be penitent, according to thy promises declared unto mankinde, in Christ Jesu our Lord, and grant O most mercifull Father for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ The absolution or remission of sins to be pronounced by the minister alone.

ALmighty God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that he may turn from his wickednesse and live, and hath given power and commandment to his ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sins: he pardoneth and absolveth all them which truly repent, and unfainedly beleeve his holy gospel. Wherefore we beseech him to grant us true repentance and his holy spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

The people shall answer,

Amen.

Then ſhall the miniſter begin the Lords prayer with a loud voice.

OUr Father which art in heaven, hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us. And lead us not into temptation: but deliver us from evill.

Then likewiſe he ſhall ſay,

O Lord open thou our lips.

Anſwer.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God make ſpeed to ſave us.

Anſwer.

O Lord make haſte to help us.

Prieſt.

Glory be to the Father, and to the Son: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Praiſe ye the Lord.

Then ſhall be ſaid or ſung this pſalm following.

Venite, exultemus Domino. Pſal. 95.

OCome, let us ſing unto the Lord: let us heartily reſoyce in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with pſalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the ſtrength of the hils is his alſo.

The

Morning prayer.

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let us worſhip and fall down: and kneel before the Lord our maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hands.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſſe.

When your fathers tempted me: proved me, and ſaw my works.

Fourty years long was I grieved with this generation, and ſaid: It is a people that do erre in their hearts, for they have not known my wayes.

Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, and to the Son: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ Then ſhall follow certain pſalms in order, as they be appointed in a table made for that purpoſe, except there be proper pſalms appointed for that day. And at the end of every pſalm throughout the yeer, and likewiſe in the end of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc dimittis* ſhall be repeated,

Glory be to the Father, &c. As it was in the beginning, &c.

Then ſhall be read two leſſons diſtinctly with a loud voice, that the people may hear. The firſt of the old teſtament. The ſecond of the new, like as they be appointed in the kalender, except there be proper leſſons aſſigned for that day. The miniſter that readeth the leſſon, ſtanding and turning him ſo, as he may beſt be heard of all ſuch as be preſent. And before every leſſon, the miniſter ſhall ſay thus, The firſt, ſecond, third, or fourth chapter of Geneſis, or Exodus, Matthew, Mark, or other like, as is appointed in the kalender. And in the end of every chapter he ſhall ſay, **Here endeth ſuch a chapter of ſuch a book.**

Morning prayer.

And to the end the people may the better hear in ſuch places where they do ſing, there ſhall the leſſons be ſung in a plain tune, after the manner of diſtinct reading: and likewiſe the epiſtle and goſpel.

After the firſt leſſon ſhall follow *Te Deum laudamus* in engliſh, daily thorowout the whole yeer.

Te Deum laudamus.



E praiſe thee, O God: we knowledge thee to be the Lord.
All the earth doth worſhip thee: the Father everlaſting.
To thee all angels cry aloud: the heavens, and all the powers therein.
To thee cherubin, and ſeraphin: continually do cry.
Holy, holy, holy: Lord God of ſabbaoth,
Heaven and earth are full of the majeſty: of thy glory.
The glorious company of the apoſtles: praiſe thee.
The goodly fellowſhip of the prophets: praiſe thee.
The noble army of martyrs: praiſe thee.
The holy church thorowout all the world: doth knowledge thee.
The Father: of an infinite majeſty.
Thine honourable, true: and only Son.
Alſo the holy Ghoſt: the Comforter.
Thou art the King of glory: O Chriſt.
Thou art the everlaſting Son: of the Father.
When thou tookeſt upon thee to deliver man: thou didſt not abhor the virgins womb.
When thou hadſt overcome the ſharpneſſe of death: thou didſt open the kingdome of heaven to all beleevers.
Thou ſitteſt at the right hand of God: in the glory of the Father.
We beleeve that thou ſhalt come: to be our judge.
We therefore pray thee help thy ſervants: whom thou haſt redeemed with thy precious bloud.
Make them to be numbred with thy ſaints: in glory everlaſting.

Morning prayer.

O Lord save thy people: and bless thine heritage.
Govern them: and lift them up for ever.
Day by day: we magnifie thee.
And we worship thy Name: ever world without end.
Vouchsafe (O Lord:) to keep us this day without sin.
O Lord have mercy upon us: have mercy upon us.
O Lord let thy mercy lighten upon us: as our trust is in thee.
O Lord in thee have I trusted: let me never be confounded.

Or this Canticle. *Benedicite omnia opera, &c.*

O All ye works of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye angels of the Lord, bless ye the Lord: praise him and magnifie him for ever.

O ye heavens, bless ye the Lord: praise him and magnifie him for ever.

O ye waters that be above the firmament, bless ye the Lord: praise him and magnifie him for ever.

O all ye powers of the Lord, bless ye the Lord: praise him and magnifie him for ever.

O ye sun and moon, bless ye the Lord: praise him and magnifie him for ever.

O ye stars of heaven, bless ye the Lord: praise him and magnifie him for ever.

O ye showers and dew, bless ye the Lord: praise him and magnifie him for ever.

O ye windes of God, bless ye the Lord: praise him and magnifie him for ever.

O ye fire and heat, bless ye the Lord: praise him and magnifie him for ever.

O ye winter and summer, bless ye the Lord: praise him and magnifie him for ever.

O ye dews and frosts, bless ye the Lord: praise him and magnifie him for ever.

O ye frost and cold, bless ye the Lord: praise him and magnifie him for ever.

O ye ice and snow, bless ye the Lord: praise him and magnifie him for ever.

Morning prayer.

O ye nights and dayes, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye light and darkneſſe, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye lightnings and clouds, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O let the earth bleſſe the Lord: yea, let it praiſe him and magnifie him for ever.

O ye mountains and hils, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O all ye green things upon the earth, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye Wels, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye ſeas and flouds, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye Whales, and all that move in the waters, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O all ye fowls of the air, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O all ye beaſts and cattell, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye children of men, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O let Iſrael bleſſe the Lord: praiſe him and magnifie him for ever.

O ye prieſts of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye ſervants of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye ſpirits and ſouls of the righteous, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye holy and humble men of heart, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O Ananias Azarias and Miſael, bleſſe ye the Lord: praiſe him and magnifie him for ever.

Glory be to the Father, and to the Son: and to the holy Ghoſt.

As

Morning prayer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ And after the second lesson shall be used and said, *Benedictus* in English as followeth.



Blessed be the Lord God of Israel: for he hath visited and redeemed his people. *Benedictus.* Luke 1.68.

And hath raised up a mighty salvation for us: in the house of his servant David.

As he spake by the mouth of his holy prophets: which have been since the world began.

That we should be saved from our enemies: and from the hands of all that hate us.

To perform the mercy promised to our forefathers: and to remember his holy covenant.

To perform the oath which he sware to our forefather Abraham: that he would give us.

That we being delivered out of the hands of our enemies: might serve him without fear.

In holiness and righteousness before him: all the dayes of our life.

And thou childe shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his wayes.

To give knowledge of salvation unto his people: for the remission of their sinnes.

Through the tender mercie of our God: whereby the day spring from on high hath visited us.

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now and ever shall be: world without end. Amen.

Or

Morning prayer.

Or this C. pſalm.

Jubilate Deo.



Be joyfull in the Lord, all ye lands: ſerve the Lord with gladneſſe, and come before his preſence with a ſong.

Be ye ſure that the Lord he is God: it is he that hath made us, and not we our ſelves, we are his people, and the ſheep of his paſture.

O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankfull unto him, and ſpeak good of his Name.

For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

Then ſhall be ſaid the Creed by the miniſter and the people, ſtanding.



Beleeve in God the Father Almighty, maker of heaven and earth: and in Jeſus Chriſt his onely Son our Lord, which was conceived by the holy Ghoſt, born of the virgin Mary, ſuffered under Ponce Pilate, was crucified, dead and buried, he deſcended into hell. The third day he roſe again from the dead. He aſcended into heaven, and ſitteth on the right hand of God the Father Almighty. From thence he ſhall come to judge the quick and the dead. I beleeve in the holy Ghoſt, the holy catholique church, the communion of ſaints, the forgiveneſſe of ſins, the reſurrection of the body, and the life everlaſting. Amen.

And after that, theſe prayers following, as well at evening as at morning prayer, all devoutly kneeling, the miniſter firſt pronouncing with a loud voice,

The Lord be with you.

Anſwer.

And with thy ſprit.

Miniſter.

Morning prayer.

Miniſter.

¶ Let us pray.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

¶ Then the miniſter, clerks, and people ſhall ſay the Lords prayer in engliſh, with a loud voice.

Our Father which art in heaven, hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us. And lead us not into temptation: but deliver us from evill. Amen.

Then the prieſt ſtanding up, ſhall ſay,

O Lord ſhew thy mercy upon us.

Anſwer.

And grant us thy ſalvation.

Prieſt.

O Lord ſave the king.

Anſwer.

And mercifully hear us when we call upon thee.

Prieſt.

Indue thy miniſters with righteouſneſſe.

Anſwer.

And make thy choſen people joyfull.

Prieſt.

O Lord ſave thy people.

Anſwer.

And bleſſe thine inheritance.

Prieſt.

Give peace in our time, O Lord.

Anſwer.

Becauſe there is none other that fighteth for us, but onely thou, O God.

Prieſt.

O God make clean our hearts within us.

Anſwer.

And take not thy holy Spirit from us.

Then

Morning prayer.

Then ſhall follow three collects. The firſt of the day, which ſhall be the ſame that is appointed at the communion. The ſecond for peace. The third for grace to live well. And the two laſt collects ſhall never alter, but daily be ſaid at morning prayer throughout all the yeer, as followeth.

The ſecond collect for peace.



God which art authour of peace, and lover of concord, in knowledge of whom ſtandeth our eternall life, whole ſervice is perfect freedome: defend us thy humble ſervants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not fear the power of any adverſaries, through the might of Jeſus Chriſt our Lord. Amen.

The third collect for grace.



Lord our heavenly Father, Almighty and everlaſting God, which haſt ſafely brought us to the beginning of this day, defend us in the ſame with thy mighty power, and grant that this day we fall into no ſin, neither run into any kinde of danger: but that all our doings may be ordered by thy governance, to do alwaies that is righteous in thy ſight, through Jeſus Chriſt our Lord. Amen.

¶ An

Morning prayer.

¶ An order for evening prayer thorowout the yeer.

The prieſt ſhall ſay,

OUr Father which art in heaven, hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us. And lead us not into temptation: but deliver us from evill.

Then likwiſe he ſhall ſay,

O Lord open thou our lips.

Anſwer.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God make ſpeed to ſave vs.

Anſwer.

O Lord make haſte to help us.

Prieſt.

Glory be to the Father, and to the Son: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Praiſe ye the Lord.

Then the pſalms in order as they be appointed in the table for pſalms, except there be proper pſalms appointed for that day. Then a leſſon of the old teſtament, as it is appointed likewiſe in the kalender, except there be proper leſſons appointed for that day. After that, *Magnificat* in engliſh, as followeth.

My

Evening prayer.

Magnificat. Luk. 1.



My ſoul doth magnifie the Lord: and my ſpirit hath reioyced in God my Saviour.

For he hath regarded: the lowlineſſe of his handmaiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembring his mercy hath holpen his ſervant Iſrael: as he promiſed to our forefathers, Abraham, and his ſeed for ever.

Glory be to the Father, and to the Son: and to the holy Ghoſt.

As it was in the beginning, is now and ever ſhall be: world without end. Amen.

¶ Or this pſalm.

Cantate Domino. Pſal. 98.

O Sing unto the Lord a new ſong: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

The Lord declared his ſalvation: his righteouſneſſe hath he openly ſhewed in the ſight of the heathen.

He hath remembred his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

Shew your ſelves joyfull unto the Lord, all ye lands: ſing, reioyce, and give thanks.

Praiſe

Evening prayer.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: O shew your selves joyfull before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the flouds clap their hands, and let the hils be joyfull together before the Lord: for he is come to judge the earth.

With righteousnesse shall he judge the world: and the people with equity.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

Then a lesson of the new testament. And after that, *Nunc dimittis* in English, as followeth.

LOrd now lettest thou thy servant depart in peace: according to thy word. Nunc dimittis. Luk. 2. 29.

For mine eyes have seen: thy salvation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or else this psalm.

GOd be mercifull unto us, and bless us: and shew us the light of his countenance, and be mercifull unto us. Deus misereatur. Psal. 67.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let

Evening prayer.

Let the people praiſe thee (O God:) let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God ſhall give us his bleſſing.

God ſhall bleſſe us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Then ſhall follow the Creed, with other prayers, as is before appointed at morning prayer after *Benedictus*, and with three collects. Firſt of the day. The ſecond for peace. The third for aid againſt all perils, as hereafter followeth: which two laſt collects ſhall be daily ſaid at evening prayer, without alteration.

The ſecond collect at evening prayer.

O God from whom all holy deſires, all good counſels, and all juſt works do proceed: give unto thy ſervants that peace which the world cannot give, that both our hearts may be ſet to obey thy commandments, and alſo that by thee we being defended from the fear of our enemies, may paſſe our time in reſt and quietneſſe, through the merits of Jeſus Chriſt our Saviour. Amen.

The third collect for aid againſt all perils.

Lighten our darkneſſe we beſeech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Son our Saviour Jeſus Chriſt. Amen.

Quicunque vult.

¶ In the feasts of Christmas, the Epiphany, Saint Matthias, Easter, the Ascension, Pentecost, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Jude, Saint Andrew, and Trinitie Sunday, shall be sung or said immediatly after *Benedictus*, this confession of our Christian faith.



Whosoever will be saved: before all things it is necessary that he hold the Catholique Faith. Quicunque vult.

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholique Faith is this: that we Worship one God in Trinitie, and Trinitie in Unitie.

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Son: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost is all one: the glory equall, the Majestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father uncreate, the Sonne uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian veritie: to acknowledge every person by himself to be God and Lord.

So are we forbidden by the Catholique religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinitie none is afore or after other: none is greater or lesse then another.

But the whole three persons be coeternall together: and coequall.

So that in all things, as is aforesaid: the unitie in Trinitie, and the Trinitie in unitie is to be worshipped.

He therefore that will be saved: must thus think of the Trinitie.

Furthermore it is necessary to everlasting salvation: that he also beleeve rightly in the incarnation of our Lord Jesus Christ.

For the right Faith is, that we beleeve and confesse: that our Lord Jesus Christ the sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, born in the world.

Perfect God, and perfect man: of a reasonable soul, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One,

Quicunque vult.

One, not by conversion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by unitie of person.

For as the reasonable soul and flesh is one man: so God and man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evill, into everlasting fire.

This is the catholique faith: which except a man beleeve faithfully, he can not be saved.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and ever shall be: world without end. Amen.

Thus endeth the order of Morning and Evening prayer throughout the whole yeer.



¶ Here followeth the Letanie, to be uſed upon Sundayes, Wednesdayes, and Fridayes, and at other times when it ſhall be commanded by the Ordinarie.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Sonne redeemer of the world: have mercy upon us miſerable ſinners.

O God the Sonne redeemer of the world: have mercie upon us miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: have mercy upon us miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: have mercy upon us miſerable ſinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, & be not angry with us forever.

Spare us good Lord.

From all evill and miſchief, from ſinne, from the crafts and aſſaults of the devill, from thy wrath, and from everlaſting damnation.

Good Lord deliver us.

From all blindneſſe of heart, from pride, vain glory, and hypocriſie, from envie, hatred and malice, and all uncharitableneſſe.

The Letanie.

Good Lord deliver us.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh and the devil.

Good Lord deliver us.

From lightning and tempest, from plague, pestilence, and famine, from battell and murder, and from sudden death.

Good Lord deliver us.

From all sedition, and privie conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy Word and Commandment.

Good Lord deliver us.

By the mystery of thy holy Incarnation, by thy holy Nativitie and Circumcision, by thy Baptisme, Fasting, and Temptation.

Good Lord deliver us.

By thine Agony and bloody Sweat, by thy Crosse and Passion, by thy precious Death and Buriall, by thy glorious Resurrection and Ascension, and by the coming of the holy Ghost.

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of Judgement.

Good Lord deliver us.

We sinners do beseech thee to hear us (O Lord God) and that it may please thee to rule and govern thy holy Church universally in the right way.

We beseech thee to hear us good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousnesse and holinesse of life, thy servant Charles our most gracious King and Governour.

We beseech thee to hear us good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory.

We beseech thee to hear us good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies.

We beseech thee to hear us good Lord.

That

The Letanie.

That it may pleaſe thee to bleſſe and preſerve our gracious Queen Mary, Prince Charles, and the reſt of the royall Progenie.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtours, and Miniſters of the Church, with true knowledge and underſtanding of thy Word, and that both by their preaching and living they may ſet it forth and ſhew it accordingly.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to endue the Lords of the counſell, and all the nobilitie, with grace, wiſdom, and underſtanding.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to bleſſe and keep the magiſtrates, giving them grace to execute juſtice, and to maintain truth.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to bleſſe and keep all thy people.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to give to all nations, unity, peace, and concord.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the ſpirit.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to bring into the way of truth, all ſuch as have erred and are deceived.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to ſuccour, help, and comfort, all

that be in danger, neceſſitie, and tribulation.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to preſerve all that travail by land or by water, all Women labouring of childe, all ſick perſons and young children, and to ſhew thy pitie upon all priſoners and captives.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to defend and provide for the fatherleſſe children and Widows, and all that be deſolate and oppreſſed.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to have mercie upon all men.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to forgive our enemies, perſecuters and ſlanderers, and to turn their hearts.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſinnes, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word.

We beſeech thee to hear us good Lord.

Sonne of God: We beſeech thee to hear us.

Sonne of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſinnes of the world.

Grant us thy peace.

O Lamb of God: that takeſt away the ſinnes of the world.

Have mercie upon us.

O Chriſt hear us.

O Chriſt hear us.

Lord have mercie upon us.

Lord have mercie upon us.

Chriſt have mercie upon us.

Chriſt have mercie upon us.

Lord have mercie upon us.

Lord have mercie upon us.

The Letanie.

OUr Father which art in heaven, &c.
And lead us not into temptation.
But deliver us from evill. Amen.

The Versicle.

O Lord deal not with us after our sins.

Answer.

Neither reward us after our iniquities.

℣ Let us pray.



God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers that we make before thee in all our troubles and adversities whensoever they oppresse us; and graciously hear us, that those evils which the craft and subtilty of the devill or man worketh against us, be brought to nought, and by the providence of thy goodnesse they may be dispersed, that We thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy church, through Jesus Christ our Lord.

O Lord arise, help us, and deliver us for thy Names sake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou diddest in their dayes, and in the old time before them.

O Lord arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the holy Ghost.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully

The Letanie.

Mercifully forgive the ſinnes of thy people.
Favourably with mercy hear our prayers.
O Sonne of David have mercy upon us.
Both now and ever vouchſafe to hear us, O Chriſt.
Graciouſly hear us, O Chriſt, graciouſly hear us,
O Lord Chriſt.

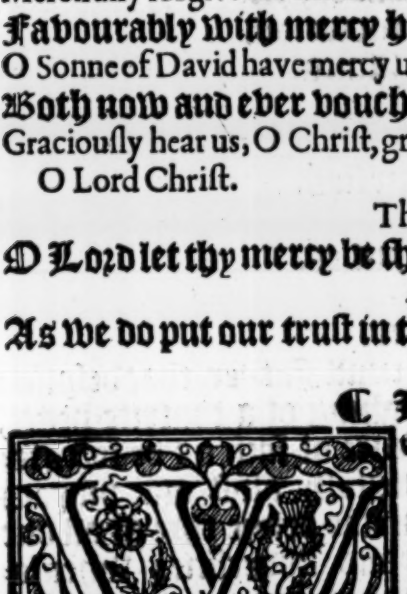
The Verſicle.

O Lord let thy mercy be ſhewed upon us.

Anſwer.

As we do put our truſt in thee.

℣ Let us pray.



E humbly beſeech thee, O Father, mercifully to look upon our infirmities: and for the glory of thy names ſake turn from us all thoſe evils that we moſt righteouſly have deſerved, and grant that in all our troubles, we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſſe and pureneſſe of living, to thy honour and glory, through our onely mediatour and advocate Jeſus Chriſt our Lord. Amen.

A prayer for the kings majeſtie.



Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only ruler of Princes, which doeſt from thy throne behold all the dwellers upon earth, moſt heartily we beſeech thee, with thy favour to behold our moſt gracious ſovereigne Lord king Charles, **and ſo replenish him with the grace of thy holy ſpirit, that he may alway incline to thy**

will

will, and walk in thy way: endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies, and finally after this life he may attain everlasting joy and felicitie, through Jesus Christ our Lord. Amen.

¶ A prayer for the Queen, Prince CHARLES, and the rest of the Royall progenie.

ALmightie God, the fountain of all goodnesse, We humbly beseech thee to blesse our gracious Queen Mary, Prince Charles, and the rest of the Royall Progenie: Endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happinesse, and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. Amen.

ALmightie and everlasting God, which onely workest great marvells, send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truely please thee, powre upon them the continuall dew of thy blessing: grant this, O Lord, for the honour of our Advocate and Mediatour Jesus Christ. Amen.

¶ A prayer of Chrysostome.

ALmightie God, which hast given us grace at this time with one accord, to make our common supplications unto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions

petitions of thy ſeruants, as may be moſt expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlaſting. Amen.

2 Corinthians. 13.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all evermore. Amen.

¶ For rain, if the time require.

O God heavenly Father, which by thy Sonne Jeſus Chriſt, haſt promiſed to all them that ſeek thy Kingdom, and the righteouſneſſe thereof, all things neceſſary to their bodily ſuſtenance: Send us, we beſeech thee, in this our neceſſitie, ſuch moderate rain and ſhowres, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord. Amen.

¶ For fair weather.

O Lord God, which for the ſinne of man diddeſt once drowne all the world, except eight perſons, and afterward of thy great mercy diddeſt promiſe never to deſtroy it ſo again: We humbly beſeech thee, that although we for our iniquities have worthily deſerved this plague of rain and waters, yet upon our true repentance thou wilt ſend us ſuch weather, whereby we may receive the fruits

fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemencie to give thee praise and glory, through Jesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

O God heavenly Father, whose gift it is that the rain doth fall, the earth is fruitfull, beasts increase, and fishes do multiplie: behold, We beseech thee, the afflictions of thy people, and grant that the scarcitie and dearth (which we do now most justly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapnesse and plentie, for the love of Jesus Christ our Lord, to whom with thee and the holy Ghost be all honour, &c.

¶ In the time of warre.

O Almightie God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be mercifull to them that truely repent: save and deliver us, We humbly beseech thee, from the hands of our enemies, abate their pride, asswage their malice, and confound their devices, that we being armed with thy defence, may be preserved evermore from all perils, to glorifie thee which art the only giver of all victory, through the merits of thy onely Sonne Jesus Christ our Lord. Amen.

¶ In the time of any common plague or sickneſſe.

O Almightie God, which in thy wrath in the time of King David, diddest slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercie, diddest save the rest: have pitie upon us miserable sinners, that now are visited with great sickneſſe and mortalitie, that like as thou

thou didſt then command thine Angel to ceaſe from puniſhing: ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſſe, through Jeſus Chriſt our Lord. Amen.



God, whoſe nature and propertie is ever to have mercy and to forgive, receive our humble petitions: and though we be tied and bound with the chain of our ſinnes, yet let the pitifulneſſe of thy great mercie looſe us, for the honour of Jeſus Chriſts ſake our mediatour and advocate. Amen.

¶ A thankſgiving for rain.



God our heavenly Father, who by thy gracious providence doeſt cauſe the former and the latter rain to deſcend upon the earth, that it may bring forth fruit for the uſe of man: we give thee humble thanks, that it hath pleaſed thee in our greateſt neceſſitie to ſend us at the laſt a joyfull rain upon thine inheritance, and to refreſh it when it was dry, to the great comfort of us thy unworthy ſervants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. Amen.

¶ A thankſgiving for fair weather.



Lord God, who haſt juſtly humbled us by thy late plague of immoderate rain and waters, and in thy mercie haſt relieved and comforted our ſouls by this ſeaſonable and bleſſed change of weather: we praiſe and glorifie thy holy Name for this thy mercie, and will alwayes declare

declare thy loving kindneſſe from generation to generation, through Jeſus Chriſt our Lord. Amen.

¶ A thankſgiving for plenty.



Moſt mercifull Father, which of thy gracious goodneſſe haſt heard the devout prayers of thy Church, and turned our dearth and ſcarcitie into cheapneſſe and plenty: We give thee humble thanks for this thy ſpeciall bountie, beſeeching thee to continue this thy loving kindneſſe unto us, that our land may yeeld us her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. Amen.

¶ A thankſgiving for peace and victory.



Almightie God, which art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies: We yeeld thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers, wherewith we were compaſſed: We acknowledge it thy goodneſſe that we were not delivered over as a prey unto them, beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know, that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. Amen.

¶ A thankſgiving for deliverance from the plague.



Lord God, which haſt wounded us for our ſinnes, and conſumed us for our tranſgreſſions by thy late heavie and dreadful viſitation, and now in the middeſt of judgement remembring mercie, haſt redeemed our ſouls from the jawes of death: We offer unto thy fatherly goodneſſe our ſelves, our ſouls and bodies

bodies which thou haſt delivered, to be a living Sacrifice unto thee, alwayes praiſing and magnifying thy mercies in the middeſt of the Congregation, through Jeſus Chriſt our Lord. Amen.

Or this.

WEe humbly acknowledge before thee (O moſt mercifull Father) that all the puniſhments which are threatned in thy Law, might juſtly have fallen upon us, by reaſon of our manifold tranſgreſſions and hardneſſe of heart: yet ſeeing it hath pleaſed thee of thy tender mercie, upon our weak and unworthy humiliation, to aſſwage the noyſome Peſtilence, wherewith we lately have been ſore afflicted, and to reſtore the voice of Joy and Health into our dwellings: We offer unto thy divine Majeſtie the ſacrifice of Praiſe and Thankſgiving, lauding and magnifying thy glorious Name for ſuch thy preſervation and providence over us, through Jeſus Chriſt our Lord. Amen.

The collects, epiſtles, and goſpels, to be uſed at the celebration of the Lords ſupper, and holy communion thorowout the yeer.

First ſunday in Advent.

The collect.

ALmighty God, give us grace that we may caſt away the workes of darkneſſe, and put upon us the armour of light, now in the time of this mortall life, (in the which thy Son Jeſus Chriſt came to viſit us in great humility) that in the laſt day when he ſhall come again in his glorious Majeſtie, to judge both the quick and the dead, we may riſe to the life immortall, through him who liveth and reigneth with thee and the holy Ghoſt, now and ever. Amen.

The epiſtle.

OWe nothing to any man, but this, that ye love one another: for he that loveth another, fulfilleth the law. For theſe commandments, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſſe, Thou ſhalt not luſt, and ſo forth (if there be any other commandment) it is all comprehended in this ſaying, namely, Love thy neighbour as thy ſelf. Love hurteth not his neighbour, therefore is love the fulfilling of the law. This alſo we Rom. 13. 8.

know the season, how that it is time that we should now awake out of sleep: for now is our salvation neerer then when we beleeved. The night is passed, the day is come nigh: let us therefore cast away the deeds of darknesse, and let us put on the armour of light. Let us walk honestly as it were in the day light, not in eating and drinking, neither in chambring and wantonnesse, neither in strife and envying: but put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts of it.

The gospel.

Matth. 21.1

AND when they drew nigh to Jerusalem, and were come to Bethphage, unto mount Olivet, then sent Jesus two of his disciples, saying unto them, Go into the town that lieth over against you, and anon ye shall finde an asse bound, and her colt with her, loose them, and bring them unto me: and if any man say ought unto you, say ye, The Lord hath need of them: and straightway he will let them go. All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, sitting upon an asse, and a colt, the foal of the asse used to the yoke. The disciples went, and did as Jesus commanded them, and brought the asse and the colt, and put on them their clothes, and set him theron. And many of the people spread their garments in the way: other cut down branches from the trees, and strawed them in the way. Moreover, the people that went before, and they that came after, cryed, saying, Hosanna to the Son of David: Blessed is he that cometh in the Name of the Lord, Hosanna in the highest. And when he was come to Jerusalem, all the city was moved, saying, Who is this? And the people said, This is Jesus the prophet of Nazareth, a citie of Galilee. And Jesus went into the temple of God,

and

and caſt out all them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves, and ſaid unto them, It is written, My houſe ſhall be called the houſe of prayer, but ye have made it a den of theeves.

¶ The ſecond ſunday in Advent.

The collect.

BLeſſed Lord, which haſt cauſed all holy ſcriptures to be written for our learning: Grant us that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience and comfort of thy holy word, we may embrace and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt.

The epiſtle.

WHatſoever things are written afore time, they are written for our learning, that we through patience and comfort of the ſcriptures might have hope. The God of patience & conſolation grant you to be like minded one towards another, after the enſample of Chriſt Jeſus: that ye all agreeing together, may with one mouth praiſe God the Father of our Lord Jeſus Chriſt. Wherefore receive ye one another, as Chriſt received us, to the praiſe of God. And this I ſay, that Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes made unto the fathers, and that the Gentiles might praiſe God for his mercie, as it is written, For this cauſe I will praiſe thee among the Gentiles, and ſing unto thy name. And again he ſaith, Rejoyce ye Gentiles with his people. And again, Praiſe the Lord all Rom. 15. 4.

ye Gentiles, and laud him all ye nations together. And a-gain Eſay ſaith, There ſhall be the root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt. The God of hope fill you with all joy and peace in beleeving, that ye may be rich in hope through the power of the holy Ghoſt.

The goſpel.

Luke 21.25



here ſhall be ſignes in the ſun, and in the moon, and in the ſtars: and in the earth the people ſhall be at their wits end through deſpair. The ſea and the waters ſhal roar, and mens hearts ſhall fail them for fear, and for looking after thoſe things which ſhall come on the earth: for the powers of hea-ven ſhall move. And then ſhall they ſee the Son of man come in a cloud, with power and great glory. When theſe things be-gin to come to paſſe, then look up, and lift up your heads, for your redemption draweth nigh. And he ſhewed them a ſimi-litude: Behold the fig-tree, and all other trees, when they ſhoot forth their buds, ye ſee and know of your own ſelves, that ſummer is then nigh at hand. So likewiſe ye alſo (when ye ſee theſe things come to paſſe) be ſure that the kingdom of God is nigh. Verily I ſay unto you, this generation ſhall not paſſe, till all be fulfilled. Heaven and earth ſhall paſſe away, but my words ſhall not paſſe.

The third ſunday in Advent.

The collect.

LOrd, we beſeech thee give ear to our prayers, and by thy gracious viſitation lighten the darkneſſe of our hearts, by our Lord Jeſus Chriſt.

The iii. sunday in Advent.

The epistle.

LEt a man this wyle esteem us, even as the mi- 1.Cor.4.1.
nisters of Christ, and stewards of the secrets of God. Furthermore, it is required of the stewards, that a man be found faithful. With me it is but a very small thing that I should be judged of you, either of mans judgement: No, I judge not mine own self, for I know nought by my self, yet am I not thereby justified. It is the Lord that judgeth me. Therefore judge nothing before the time, untill the Lord come, which will lighten things that are hid in darkenesse, and open the counsels of the hearts, and then shall every man have praise of God.

The gospel.

WHen Iohn being in prison heard Matth.11.2.
the works of Christ, he sent two of his disciples, and said unto him, Art thou he that shall come, or do we look for another: Jesus answered, and said unto them, Go and shew John again what ye have heard and seen. The blinde receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor receive the glad tidings of the gospel: and happy is he that is not offended by me. And as they departed, Jesus began to say unto the people concerning John, What went ye out into the wildernesse to see: A reed that is shaken with the winde: or What went ye out to see: A man clothed in soft raiment: Behold, they that wear soft clothing are in kings houses. But what went ye out for to see: A prophet: Verily I say unto you, and more then a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

¶ The iiii. ſunday in Advent.

The collect.

LOrd, raiſe up (we pray thee) thy power and come among us, and with great might ſuccour us, that whereas through our ſinnes and wickednesſe we be ſore let and hindered, thy bountifull grace and mercie (through the ſatisfaction of thy Son our Lord) may ſpeedily deliver us: to whom with thee and the holy Ghoſt, be honour and glory world without end.

The epiſtle.

Phil. 4. 4. REioyce in the Lord alway, & again I ſay, Reioyce. Let your ſoftneſſe be known to all men: the Lord is even at hand. Be carefull for nothing, but in all prayer and ſupplication, let your petitions be manifeſt unto God, with giving of thanks. And the peace of God (which paſſeth all underſtanding) keep your hearts and minds, through Chriſt Jeſu.

The goſpel.

John 1. 19. THis is the record of John, when the Jewes ſent prieſts and Levites from Jeruſalem, to aſk him, what art thou? And he confeſſed and denied not, and ſaid plainly, I am not Chriſt. And they aſked him, what art thou then? Art thou Elias? And he ſaid, I am not. Art thou the Prophet? And he anſwered, No. Then ſaid they unto him, what art thou, that we may give an anſwer unto them that ſent us? what ſayeſt thou of thy ſelf? He ſaid, I am the voice of a crier in the wilderneſſe, Make ſtraight the way of the Lord, as ſaid the prophet Eſay. And they which were ſent, were of the Phariſees, and they aſked him, and ſaid unto him, why baptizeſt thou then, if thou be not Chriſt, nor Elias, neither that prophet? John anſwered them, ſaying, I baptize with water, but there ſtandeth one among you, whom ye know not, he it is, which though he came after me, was before me, whoſe ſhoe latchet I am not worthy to unlooſe. Theſe things were done at Bethabara beyond Jordan, where John did baptize.

¶ Chriſtmas

¶ Christmas day.

The collect.

ALmighty God, which hast given us thy onely begotten Sonne to take our nature upon him, and this day to be borne of a pure virgin: grant that we being regenerate, and made thy children by adoption and grace, may dayly be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, &c.

The epistle.

GOD in times past, diverslly and many wayes spake unto the fathers by Prophets: but in these last dayes he hath spoken to us by his own Sonne, whom he hath made heir of all things, by whom also he made the world. which Sonne being the brightnesse of his glory, and the very Image of his substance, ruling all things with the word of his power, hath by his own person purged our sinnes, and sitteth on the right hand of the Majesty on high, being so much more excellent then the angels, as he hath by inheritance obtained a more excellent Name then they. For unto which of the angels said he at any time, Thou art my Sonne, this day have I begotten thee: And again, I will be his Father, and he shall be my Sonne. And again, when he bringeth in the first begotten Sonne into the world, he saith, And let all the angels of God worship him. And unto the angels he saith, He maketh his angels spirits, and his ministers a flame of fire. But unto the Sonne he saith, Thy seat (O God) shall be for ever and ever, the scepter of thy kingdom is a right scepter: thou hast loved righteousnesse, and hated iniquitie. Wherefore God, even thy God hath anointed thee with the oyl of gladnesse above thy fellows. And thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou endurest. They all shall wax old as doth a gar- Hebr. 1. ff.

ment, and as a vesture shalt thou change them, and they shall be changed: but thou art even the same, and thy yeers shall not fail.

The gospel.

John 1.1. IN the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darknesse, and the darknesse comprehended it not. There was sent from God a man whose name was John: the same came as a witnesse to bear witnesse of the Light, that all men through him might beleeve. He was not that Light, but was sent to bear witnesse of the Light. That Light was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came among his own, and his own received him not. But as many as received him, to them gave he power to be made sonnes of God, even them that beleeved on his Name, which were born, not of bloud, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among us, and we saw the glory of it, as the glory of the onely begotten Son of the Father, full of grace and truth.

¶ S. Stevens day.

The collect.

GRant us, O Lord, to learn to love our enemies, by the example of thy Martyr S. Steven, who prayed for his persecutors, to thee, which livest, &c.

¶ Then shall follow the collect of the Nativitie, which shall be said continually unto New yeers day.

The

S. Stevens day.

The epiſtle.



ND Steven being full of the holy Ghoſt, looked up ſtedfaſtly with his eyes into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God, and ſaid, Behold, I ſee the heavens open, and the Sonne of man ſtanding on the right hand of God. Then they gave a ſhout with a loud voice, and ſtopped their ears, and ran upon him all at once, and caſt him out of the citie, and ſtoned him. And the witneſſes laid downe their clothes at a young mans feet, whoſe name was Saul: and they ſtoned Steven calling on, and ſaying, Lord Jeſu receive my ſpirit. And he kneeled downe, and cried with a loud voice, Lord, lay not this ſinne to their charge. And when he had thus ſpoken, he fell aſleep. Acts 7.55.

The goſpel.



EHold, I ſend unto you prophets and wiſe men, and ſcribes, and ſome of them ye ſhall kill and crucifie, and ſome of them ye ſhall ſcourge in your ſynagogues, and perſecute them from citie to citie, that upon you may come all the righteous bloud, which hath been ſhed upon the earth, from the bloud of the righteous Abel, unto the bloud of Zacharias the ſon of Barachias, whom ye ſlew between the temple and the altar. Verily I ſay unto you, All theſe things ſhall come upon this generation. O Jeruſalem, Jeruſalem, thou that killeſt the prophets, & ſtoneſt them which are ſent unto thee, how often would I have gathered thy children together, even as the hen gathereth her chickens under her wings, and ye would not: Behold, your houſe is left unto you deſolate. For I ſay unto you, Ye ſhall not ſee me henceforth, till that ye ſay, Bleſſed is he that cometh in the name of the Lord. Mat. 23. 34.

¶ Saint

¶ S. John evangeliſts day.

The collect.

MErcifull Lord, we beſeech thee to caſt thy bright beams of light upon thy church, that it being lightned by the doctrine of thy bleſſed apoſtle and evangeliſt John, may attain to thy everlaſting gifts, through Jeſus Chriſt our Lord.

The epiſtle.

1 John 1.1. THat which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life. (And the life appeared, and we have ſeen, and bear witneſſe, and ſhew unto you that eternall life which was with the Father, and appeared unto us) That which we have ſeen and heard declare we unto you, that ye alſo may have fellowſhip with us, and that our fellowſhip may be with the Father, and his Son Jeſus Chriſt. And this we write unto you, that ye may rejoyce, and that your joy may be full. And this is the tidings which we have heard of him, and declare unto you, that God is light, and in him is no darkneſſe at all. If we ſay we have fellowſhip with him, and walk in darkneſſe, we lie, and do not the truth. But and if we walk in light, even as he is in light, then have we fellowſhip with him, and the blood of Jeſus Chriſt his Sonne cleanſeth us from all ſinne. If we ſay we have no ſinne, we deceive our ſelves, and the truth is not in us. If we knowledge our ſinnes, he is faithfull and juſt to forgive us our ſinnes, and to cleanſe us from all unrighteouſneſſe. If we ſay we have not ſinned, we make him a liar, and his word is not in us.

The goſpel.

Joh. 21.19. JEſus ſaid unto Peter, Follow thou me. Peter turned about, and ſaw the diſciple whom Jeſus loved, following (which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee?) when Peter therefore ſaw him,

him, he said unto Jesus, Lord, what shall he here do? Jesus said unto him, If I will have him to tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not to him, He shall not die: but, If I will that he tarry till I come, what is that to thee? The same disciple is he which testifieth of these things, and wrote these things, and we know that his testimony is true. There are also many other things, which Jesus did, the which if they should be written every one, I suppose the world could not contain the books that should be written.

¶ Innocents day.

The collect.

ALmighty God, whose praise this day the young innocents thy witnesses have confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in us, that in our conversation our life may expresse thy faith, which with our tongues we do confesse, through Jesus Christ our Lord.

The epistle.

I Looked, and lo, a Lambe stood on the mount Sion, and with him an hundred and fourty four thousand, having his name and his Fathers name written in their foreheads. And I heard a voice from heaven, as the sound of many waters, and as the voice of a great thunder. And I heard the voice of harpers, harping with their harps. And they sung as it were a new song before the seat, and before the four beasts and elders, and no man could learn the song, but the hundred and fourty four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the Lambe, whithersoever he goeth. These were redeemed from men, being the first fruits unto God, and to the Lambe, and in their mouthes was found no guile: for they are without spot before the throne of God. Reve. 14. 1.

The

The ſunday after Chriſtmas.

The Goſpel.

Matt. 2. 13. THe angel of the Lord appeared to Joſeph in a ſleep, ſaying, Ariſe, and take the childe and his mother, and flee into Egypt, and be thou there till I bring thee word. For it will come to paſſe, that Herod will ſeek the childe to deſtroy him. So when he awoke, he took the Childe and his mother by night, and departed into Egypt, and was there unto the death of Herod, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my Son. Then Herod when he ſaw that he was mocked of the wiſe men, was exceeding wroth, and ſent forth men of war, and ſlew all the children that were in Bethlehem, and in all the coaſts (as many as were two yeers old or under) according to the time that he had diligently known out of the wiſe men. Then was fulfilled that which was ſpoken by the prophet Jeremie, Whereas he ſaid, In Rama was there a voice heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they were not.

¶ The ſunday after Chriſtmas day.

The Collect.

Almighty God, &c. As upon Chriſtmas day.

The Epiſtle.

Gal. 4. 1. AND I ſay, that the heir (as long as he is a childe) differeth not from a ſervant, though he be lord of all, but is under tutours and governours, untill the time that the father hath appointed: Even ſo we alſo, when we were children, were in bondage under the ordinances of the world: but when the time was full come, God ſent his Sonne made of a woman, and made bond unto

unto the law, to redeem them which were bound unto the law, that we through election might receive the inheritance that belongeth unto the naturall ſonnes. Becauſe ye are ſonnes, God hath ſent the Spirit of his Son into your hearts, which cryeth Abba Father. Wherefore now thou art not a ſervant, but a ſonne. If thou be a ſon, thou art alſo an heir of God through Chriſt.

The goſpel.

THis is the book of the generation of Matth. 1. 1.
Jeſus Chriſt the ſon of David, the ſon of Abraham. Abraham begat Iſaac: Iſaac begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares and Zara of Thamar: Phares begat Eſrom: Eſrom begat Aram: Aram begat Aminadab: Aminadab begat Naaſſon: Naaſſon begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jeſſe: Jeſſe begat David the king: David the king begat Solomon of her that was the wife of Urie: Solomon begat Roboam: Roboam begat Abia: Abia begat Aſa: Aſa begat Joſaphat: Joſaphat begat Joram: Joram begat Ozias: Ozias begat Joatham: Joatham begat Achas: Achas begat Ezekias: Ezekias begat Manaſſes: Manaſſes begat Amon: Amon begat Joſias: Joſias begat Jechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achim: Achim begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joſeph the huſband of Mary, of whom was born Jeſus, even he that is called Chriſt. And ſo all the generations from Abraham to David, are fourteen generations. And from David unto the captivity of Babylon, are fourteen

fourteen generations. And from the captivitie of Babylon unto Christ, are fourteen generations.

The birth of Jesus Christ was on this wise: when his mother Mary was married to Joseph, (before they came to dwel together) she was found with childe by the holy Ghost. Then Joseph her husband, because he was a righteous man, and would not put her to shame, was minded privily to depart from her. But while he thus thought, behold, the angel of the Lord appeared unto him in sleep, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her cometh of the holy Ghost. She shall bring forth a Son, and thou shalt call his Name Jesus, for he shall save his people from their sinnes.

All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a maid shall be with childe, and shall bring forth a Son, and they shall call his name Emmanuel, which if a man interpret, is as much to say, as God with us, and Joseph, assoon as he woke out of sleep, did as the angel of the Lord had bidden him: and he took his wife unto him, and knew her not, till she had brought forth her first begotten Son, and called his name Jesus.

¶ The circumcision of Christ.

The collect.

ALmighty God, which madest thy blessed Son to be circumcised, and obedient to the law for man: Grant us the true circumcision of the spirit, that our hearts and al our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord.

The epistle.

Rom. 4. 8. BLessed is the man to whom the Lord will not impute sinne. Came this blessednesse then upon the circumcision, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for

for righteousnesse. How was it then reckoned: when he was in circumcision, or when he was in the uncircumcision: not in time of circumcision, but when he was yet uncircumciled. And he received the signe of circumcision, as a seal of the righteousnes of faith, which he had yet being uncircumciled, that he should be the father of all them that beleeve, though they be not circumciled, that righteousnes might be imputed to them also, and that he might be the father of circumcision, not unto them onely which came of the circumciled, but unto them also that walk in the steps of the faith that was in our father Abraham before the time of circumcision. For the promise (that he should be heir of the world) happened not to Abraham, or to his seed through the law, but through the righteousnesse of faith. For if they which are of the law be heirs, then is faith but vain, and the promise of none effect.

The gospel.

AND it fortuned, assoon as the angels were gone away from the shepherds into heaven, they said one to another, Let us go even now unto Bethlehem, and see this thing that we hear say is happened, which the Lord hath shewed unto us. And they came with haste, and found Mary and Joseph, and the Babe laid in a manger. And when they had seen it, they published abroad the saying that was told them of that childe. And all they that heard it, wondred at those things which were told them of the shepherds. But Mary kept all these sayings, and pondered them in her heart. And the shepherds returned, praising and lauding God for all the things that they had heard and seen, even as it was told unto them. And when the eighth day was come, that the childe should be circumciled, his Name was called Jesus, which was named of the angel before he was conceived in the womb. Luke 2.17.

¶ If there be any sunday between the *Epiphany* and the *Circumcision*, then shall be used the same collect, epistle, and gospel, at the communion, which was used the day of *Circumcision*.

¶ The

¶ The Epiphanie.

The collect.

O God, which by the leading of a Star didſt manifeſt thy onely begotten Son to the Gentiles: Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Chriſt our Lord. Amen.

The epiſtle.

Epheſ. 3. 1. For this cauſe I Paul am a priſoner of Jeſus Chriſt for you heathen, if ye have heard of the miniſtration of the grace of God which is given me to you-ward. For by revelation ſhewed he the myſtery unto me, as I wrote afore in few words, whereby when ye read, ye may underſtand my knowledge in the myſterie of Chriſt, which myſterie in times paſt was not opened unto the ſons of men, as it is now declared unto his holy apoſtles and prophets by the ſpirit, that the Gentiles ſhould be inheritours alſo, and of the ſame body, and partakers of his promiſe of Chriſt, by the means of the goſpel: whereof I am made a miniſter, according to the gift of the grace of God, which is given unto me after the working of his power. Unto me the leaſt of all ſaints is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt, and to make all men ſee what the fellowſhip of the myſtery is, which from the beginning of the world hath been hid in God, which made all things through Jeſus Chriſt, to the intent that now unto the rulers and powers in heavenly things, might be known by the congregation, the manifold wiſdom of God, according to the eternall purpoſe which he wrought in Chriſt Jeſus our Lord, by whom we have boldneſſe and entrance with the confidence which is by the faith of him.

The

The Epiphany.

The goſpel.



Hen Jeſus was born in Bethlehem a citie of Jury, in the time of Herod the king, behold, there came wiſe men from the Eaſt to Jeruſalem, ſaying, where is he that is born king of the Jews: for we have ſeen his ſtar in the eaſt, and are come to worſhip him. When Herod the king had heard theſe things, he was troubled, and all the citie of Jeruſalem with him. And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them where Chriſt ſhould be born. And they ſaid unto him, At Bethlehem in Jury: for thus it is written by the prophet, And thou Bethlehem, in the land of Jury, art not the leaſt among the princes of Judah: for out of thee ſhall come unto me the Captain that ſhall govern my people Iſrael. Then Herod when he had privily called the wiſe men, he enquired of them diligently what time the ſtar appeared. And he bad them go to Bethlehem, and ſaid, Go your way thither, and ſearch diligently for the childe: and when ye have found him, bring me word again, that I may come and worſhip him alſo. When they had heard the king, they departed, and lo, the ſtar which they ſaw in the eaſt, went before them, till it came and ſtood over the place wherein the childe was. When they ſaw the ſtar, they were exceeding glad, and went into the houſe, and found the childe with Mary his mother, and fell down flat, and worſhipped him, and opened their treaſures, and offered unto him gifts, gold, frankincenſe, and myrrhe. And after they were warned of God in a ſleep, that they ſhould not go again to Herod, they returned into their own countrey another way. Matth. 2.1.

The first ſunday after the Epiphanie.

The collect.

LOrd, we beſeech thee mercifully to receiue the prayers of thy people which call upon thee, and grant that they may both perceiue and know what things they ought to do, and alſo haue grace and power faithfully to fulfill the ſame, through Ieſus Chriſt our Lord. Amen.

The epiſtle.

Rom. 12. 1. I Beſeech you therefore brethren, by the mercifulnes of God, that ye make your bodies a quick ſacrifice, holy and acceptable unto God, which is your reaſonable ſerving of God. And faſhion not your ſelues like unto this world: but be ye changed in your ſhape, by the renewing of your minde, that ye may proue what thing that good and acceptable and perfect will of God is. For I ſay, (through the grace that unto me giuen is) to euery man among you, that no man ſtand high in his own conceit, more then it becometh him to eſteem of himſelf: but ſo iudge of himſelf, that he be gentle and ſober, according as God hath dealt to euery man the meaſure of faith. For as we haue many members in one bodie, and all members haue not one office: ſo we, being many, are one body in Chriſt, and euery man among our ſelues, one anothers members.

The goſpel.

Luke 2. 43. THe father and mother of Ieſus went to Ieruſalem, after the cuſtome of the feaſt-day. And when they had fulfilled the dayes, as they returned home, the childe Ieſus abode ſtill at Ieruſalem, and his father and mother knew not of it: but they ſuppoſing him to haue been in the company, came a dayes iourney, and ſought him among their kinſefolk and acquaintance:

quaintance: and when they found him not, they went back again to Jeruſalem, and ſought him. And it fortuned, that after three dayes they found him in the temple, ſitting in the midſt of the doctors, hearing them, and poſing them. And all that heard him were aſtonied at his underſtanding and anſwers. And when they ſaw him, they marvelled. And his mother ſaid unto him, Sonne, why haſt thou thus dealt with us: behold, thy father and I have ſought thee ſorrowing. And he ſaid unto them, How happened it that ye ſought me: Wiſt ye not that I muſt go about my Fathers buſineſſe: And they underſtood not that ſaying which he ſpake unto them. And he went down with them, and came to Nazareth, and was obedient unto them. But his mother kept all theſe ſayings together in her heart. And Jeſus proſpered in wiſdom and age, and in favour with God and men.

The ſecond ſunday after the Epiphany.

The collect.

ALmightie and everlaſting God, which doeſt govern all things in heaven and earth, mercifully hear the ſupplications of thy people, and grant us thy peace all the dayes of our life, through Jeſus Chriſt our Lord.

The epiſtle.

SEeing that we have divers gifts according to the grace that is given unto us, if a man have the gift of prophecie, let him have it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, give attendance to his exhortation. If any man give, let him do it with ſinglenes. Let him that ruleth, do it with diligence. If any man ſhew mercie, let him do it with cheerefulneſſe. Rom. 12. 6.

The ii. ſunday after Epiphany.

Let loue be without diſſimulation. Hate that which is euill, and cleaue unto that which is good. Be kinde one to another with brotherly loue. In giuing honour go one before another. Be not ſlothfull in the buſineſſe which ye haue in hand. Be feruent in ſpirit. Apply your ſelues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Diſtribute unto the neceſſity of the Saints. Be ready to harbour. Bleſſe them that perſecute you. Bleſſe, I ſay, and curſe not. Be merry with them that are merry; weep with them that weep. Be of like affection one towards another. Be not high minded, but make your ſelues equall to them of the lower ſort.

The goſpel.

John 2. 1. AND the third day was there a marriage in Cana a city of Galilee, and the mother of Jeſus was there. And Jeſus was called (and his diſciples) unto the marriage. And when the wine failed, the mother of Jeſus ſaid unto him, They haue no wine. Jeſus ſaid unto her, Woman, what haue I to do with thee? Mine houre is not yet come. His mother ſaid unto the miniſters, whatſoeuer he ſaith unto you, do it. And there were ſtanding there ſix water pots of ſtone, after the manner of purifying of the Jews, containing two or three firkins apiece. Jeſus ſaid unto them, Fill the water pots with water. And they filled them up to the brim. And he ſaid unto them, Draw out now, and bear unto the gouernour of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water turned into wine, and knew not whence it was (but the miniſters which drew the water, knew) he called the bridegroom, and ſaid unto him, Euery man at the beginning doth ſet forth good wine, and when men be drunk, then that which is worſe: but thou haſt kept the good wine untill now. This beginning of miracles did Jeſus in Cana of Galilee, and ſhewed his glory, and his diſciples beleeued on him.

The

The third ſunday after the Epiphanie.

The collect.

ALmightie and everlaſting God, mercifully look upon our infirmities, and in all our dangers and neceſſities ſtretch forth thy right hand to help and defend us, through Chriſt our Lord.

The epiſtle.

BE not wiſe in your own opinions. Recompenſe to no man evill for evill. Provide afore hand things honeſt, not only before God, but alſo in the ſight of all men. If it be poſſible (as much as in you is) live peaceably with all men. Dearly beloved, avenge not your ſelves, but rather give place unto wrath. For it is written, Vengeance is mine, I will reward, ſaith the Lord. Therefore if thine enemie hunger, feed him: if he thirſt give him drink: for in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evill, but overcome evill with goodneſſe. Rom. 12. 16.

The goſpel.

WHen he was come down from the mountain, much people followed him. And behold, there came a leper, and worſhipped him, ſaying, Maſter, if thou wilt, thou canſt make me clean. And Jeſus put forth his hand, and touched him, ſaying, I will be thou clean. And immediatly his leproſie was cleanſed. And Jeſus ſaid unto him, Tell no man, but go and ſhew thy ſelf to the prieſt, and offer the gift (that Moſes commanded to be offered) for a witnes unto them. And when Jeſus was entred into Capernaum, there came unto him a centurion, and beſought him, ſaying, Maſter, my ſervant lieth at home ſick of the palſie, and is grievouſly pained. And Jeſus ſaid, when I come unto him, I will heal him. The centurion anſwered and ſaid, Sir, I am not worthy that thou ſhouldeſt come Mat. 8. 1.

under my roof: but ſpeak the word only, and my ſervant ſhall be healed. For I alſo my ſelf am a man ſubject to the authoritie of another, and have ſouldiers under me: and I ſay unto this man, Go, and he goeth: and to another man, Come, and he cometh: and to my ſervant, Do this, and he doth it. When Jeſus heard theſe words, he marvelled, and ſaid to them that followed him, Verily I ſay unto you, I have not found ſo great faith in Iſrael. I ſay unto you, that many ſhal come from the eaſt & weſt, and ſhall reſt with Abraham, Iſaac, and Jacob in the kingdom of heaven: but the children of the kingdom ſhall be caſt out into utter darknes, there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid unto the centurion, Go thy way, and as thou beleevest, ſo be it unto thee. And his ſervant was healed the ſelf ſame hour.

¶ The iiii. ſunday after the Epiphanie.

The collect.

GOD which knowest us to be ſet in the midſt of ſo many and great dangers, that for mans fraitneſſe we cannot always ſtand upright: grant to us the health of body and ſoul, that all thoſe things which we ſuffer for ſinne, by thy help we may well paſſe and overcome, through Chriſt our Lord.

The epiſtle.

Rom 13.1. LEt every ſoul ſubmit himſelf unto the authoritie of the higher powers: for there is no power but of God. The powers that be, are ordained of God. Whoſoever therefore reſiſteth power, reſiſteth the ordinance of God: but they that reſiſt ſhall receive to themſelves damnation. For rulers are not fearfull unto them that do good, but to them that do evil. Wilt thou be without fear of the power? do well then, and ſo ſhalt thou be praiſed of the ſame: for he is the miniſter of God for thy wealth. But if thou do that which is evill, then fear: for he beareth not the ſword for nought: for he is the miniſter of God to take vengeance on them that do evill. Wherefore ye muſt needs

obey,

obey not only for feare of vengeance, but also because of conscience, and even for this cause pay ye tribute: for they are Gods ministers serving for the same purpose. Give to every man therefore his duty: tribute to whom tribute belongeth: custome to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertaineth.

The Gospel.

AND when he entred into a ship, his disciples followed him. Matt. 8. 23. And behold, there arose a great tempest in the sea, insomuch as the ship was covered with waves, but he was asleep. And his disciples came to him, and awoke him, saying, Master, save us, we perish. And he said unto them, Why are ye fearfull, O ye of little faith? Then he arose, and rebuked the windes and the sea, and there followed a great calm. But the men marvelled, saying, What manner of man is this, that both windes and sea obey him? And when he was come to the other side, into the countrey of the Gergesites, there met him two possessed of devils, which came out of the graves, and were out of measure fierce, so that no man might go by that way. And behold, they cryed out, saying, O Jesu thou Sonne of God, What have we to do with thee? Art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go into the herd of swine. And he said unto them, Go your wayes. Then went they out, and departed into the herd of swine. And behold, the whole herd of swine was carried headlong into the sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the citie, and told every thing, and what had happened unto the possessed of the devils. And behold, the whole citie came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

The fifth ſunday after the Epiphany.

The collect.

LOrd, we beſeech thee to keep thy church and houſhold continually in thy true religion, that they which do lean onely upon hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord. Amen.

The epiſtle.

Col. 3. 12. PUt upon you, as the elect of God, tender mercy, kindneſſe, humbleneſſe of minde, meekneſſe, long ſuffering, forbearing one another, and forgiving one another, if any man have a quarrell againſt another: as Chriſt forgave you, even ſo do ye. Above all theſe things put on love, which is the bond of perfectneſſe. And the peace of God rule in your hearts, to the which peace ye are called in one body: and ſee that ye be thankfull. Let the word of Chriſt dwell in you plentifully, with all wiſdom. Teach and exhort your own ſelves in pſalms, and hymns, and ſpirituall ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the Name of the Lord Jeſu, giving thanks to God the Father by him.

The goſpel.

Mat. 13. 24. THe kingdom of heaven is like unto a man which ſowed good ſeed in his field: but while men ſlept, his enemie came and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and had brought forth fruit, then appeared the tares alſo. So the ſervants of the houſholder came, and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field: from whence then hath it tares: He ſaid unto them, The envious man hath done this. The ſervants ſaid unto him, wilt thou then that we go and weed them up: But he

he ſaid, Nay, leſt while ye gather up the tares, ye pluck up alſo the wheat with them: let both grow together untill the harveſt, and in the time of harveſt I will ſay to the reapers, Gather ye firſt the tares, and binde them together in ſheaves to be burnt, but gather the wheat into my barn.

The ſixth ſunday (if there be ſo many) ſhall have the collect, epiſtle, and goſpel, that was upon the fifth ſunday.

The ſunday called Septuageſima.

The collect.

O Lord, we beſeech thee favourably to hear the prayers of thy people, that we which are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſſe, for the glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth world without end. Amen.

The epiſtle.

PErceive ye not how that they which run in a courſe, run all, but one receiveth the reward? So run, that ye may obtain. Every man that proveth maſteries, abſtaineth from all things: and they do it to obtain a crown that ſhall periſh: but we to obtain an everlaſting crown. I therefore ſo run not as at an uncertain thing: ſo fight I, not as one that beateth the air: but I tame my body, and bring it into ſubjection, leſt by any means it come to paſſe, that when I have preached to other, I my ſelf ſhould be caſt away. 1 Cor. 9. 24.

The goſpel.

THe kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. And when the agreement was made with the labourers for a penny a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw Matt. 20. 1.

ſaw other ſtanding idle in the market place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out, and found other ſtanding idle, and ſaid unto them, Why ſtand ye here all the day idle? They ſaid unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive. So when even was come, the Lord of the vineyard ſaid unto his ſteward, Call the labourers, and give them their hire, beginning at the laſt, untill the firſt. And when they did come that came about the eleventh hour, they received every man a penie. But when the firſt came alſo, they ſuppoſed that they ſhould have received more, and they likewiſe received every man a penie. And when they had received it, they murmured againſt the good-man of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equall with us, which have born the burden and heat of the day. But he anſwered unto one of them, and ſaid, Friend, I do thee no wrong: Diddeſt thou not agree with me for a peny? Take that thine is and go thy way: I will give unto this laſt, even as unto thee. Is it not lawfull for me to do as me liſteth with mine own goods? Is thine eye evill becauſe I am good? So the laſt ſhall be firſt, and the firſt ſhall be laſt. For many be called, but few be choſen.

¶ The Sunday called Sexageſima.

The collect.

LOrd God, which ſeeſt that we put not our truſt in any thing that we do: mercifully grant, that by thy power we may be defended againſt all adverſitie, through Jeſus Chriſt our Lord.

Sunday called Sexagesima.

The epistle.

YE suffer fools gladly, seeing your selves are wise. 2. Cor. 11.19.
For ye suffer if a man bring you into bondage, if a man devour, if a man take, if a man exalt himself, if a man smite you on the face. I speak as concerning rebuke, as though we had been weak in this behalf. Howbeit, whereinsoever any man dare be bold (I speak foolishly) I dare be bold also. They are Hebrews, even so am I. They are Israelites, even so am I. They are the seed of Abraham, even so am I. They are the ministers of Christ (I speak as a fool) I am more. In labours more abundant, in stripes above measure, in prison more plenteously, in death oft. Of the Jews five times received I fourty stripes save one. Thrice was I beaten with rods, I was once stoned, I suffered thrice shipwrack, night and day have I been in the deep sea. In journeying often, in perils of waters, in perils of robbers, in jeopardies of mine own nation, in jeopardies among the heathen, in perils in the citie, in perils in the wildernes, in perils in the sea, in perils among false brethren, in labour and travel, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse: beside the things which outwardly happen unto me, I am cumbred daily, and do care for all congregations. Who is weak, and I am not weak: who is offended, and I burn not: If I must needs boast, I will boast of the things that concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The gospel.

WHen much people were gathered together, Luke 8.4.
and were come to him out of all cities, he spake by a similitude. The sower went out to sow his seed, and as he sowed, some fell by the way side, and it was troden down, and the fowls of the air devoured it up. And some fell on stones, and assoon as it was sprung up, it withered away, because it lacked moistnesse. And some fell among thorns, and the thorns sprang up with

with it, and choaked it. And ſome fell on good ground, and ſprang up, and bare fruit an hundred fold. And as he ſaid theſe things, he cryed, He that hath eares to hear, let him hear. And his diſciples aſked him, ſaying, what manner of ſimilitude is this? And he ſaid, Unto you it is given to know the ſecrets of the kingdom of God, but to other by parables, that when they ſee, they ſhould not ſee, and when they hear, they ſhould not underſtand. The parable is this: The ſeed is the word of God: Thoſe that are beſide the way, are they that hear, then cometh the devill, and taketh the word out of their hearts, leſt they ſhould beleeve and be ſaved. They on the ſtones, are they, which when they hear, receive the word with joy, and theſe have no roots, which for a while beleeve, and in time of temptation go away. And that which fell among thorns, are they which when they have heard, go forth, and are choked with cares and riches, and voluptuous living, and bring forth no fruit. That which fell on the good ground, are they, which with a pure and good heart hear the word, and keep it, and bring forth fruit through patience.

¶ The ſunday called Quinquageſima.

The collect.

O Lord, which doeſt teach us that all our doings without charity are nothing worth: ſend thy holy Ghoſt, and poure into our hearts that moſt excellent gift of charitie, the very bond of peace and all vertues, without the which whoſoever liveth, is counted dead before thee: Grant this for thine only Sonne Jeſus Chriſts ſake.

The epiſtle.

1. Cor. 13. 1. Though I ſpeak with tongues of men and of angels, and have no love, I am even as ſounding braſſe, or as a tinkling cymbal. And though I could prophecie, and underſtand all ſecrets, and all knowledge: yea, if I have all faith, ſo that I could move mountains out of their

their places, and yet have no love, I am nothing. And though I beſtow all my goods to feed the poor, & though I gave my body even that I burned, & yet have no love, it profiteth me nothing. Love ſuffereth long, and is curteous, love envieth not, love doth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her own, is not provoked to anger, thinketh none evil, rejoyceth not in iniquitie: but rejoyceth in the truth, ſuffereth all things, beleeveth all things, hopeth all things, endureth all things. Though that prophecying fail, either tongues ceaſe, or knowledge vaniſh away, yet love falleth never away. For our knowledge is unperfect, and our prophecying is unperfect: but when that which is perfect is come, then that which is unperfect ſhall be done away. When I was a childe, I ſpake as a childe, I underſtood as a childe, I imagined as a childe: but aſſoon as I was a man, I put away childiſhneſſe. Now we ſee in a glaſſe, even in a darke ſpeaking: but then ſhall we ſee face to face. Now I know unperfectly: but then ſhall I know, even as I am known. Now abideth faith, hope, and love, even theſe three: but the chief of theſe is love.

The goſpel.

JEſus took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all ſhall be fulfilled which are written by the prophets of the Son of man. For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and deſpightfully intreated, and ſpitted on. And when they have ſcourged him, they will put him to death: and the third day he ſhall riſe again. And they underſtood none of theſe things. And this ſaying was hid from them, ſo that they perceived not the things which were ſpoken. And it came to paſſe that as he was come nigh to Jericho, a certain blinde man ſat by the high way ſide begging. And when he heard the people Luk. 18. 31

people passe by, he asked what it meant. And they said unto him, that Jesus of Nazareth passed by. And he cried, saying, Jesu thou sonne of David, have mercy on me. And they which went before, rebuked him, that he should hold his peace. But he cried so much the more, Thou sonne of David, have mercie on me. And Jesus stood still, and commanded him to be brought unto him. And when he was come near, he asked him, saying, what wilt thou that I do unto thee? And he said, Lord, that I might receive my sight. And Jesus said unto him, Receive thy sight, thy faith hath saved thee. And immediatly he received his sight, and followed him, praising God. And all the people, when they saw it, gave praise unto God.

¶ The first day of Lent.

The collect.

ALmightie and everlasting God, which hatest nothing that thou hast made, and doest forgive the sinnes of all them that be penitent: create and make in us new and contrite hearts, that We worthily lamenting our sinnes, and knowledging our wretchednesse, may obtain of thee the God of all mercie, perfect remission and forgivenesse, through Jesus Christ.

The epistle.

Joel 2. 12. TUrn you unto me with all your hearts, with fasting, weeping, and mourning: rent your hearts, and not your clothes. Turn you unto the Lord your God: for he is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shall turn and forgive: and after his chastening he shall let your increase remain for meat and drink offerings unto the Lord your God. Blow out with the trumpet in Sion, proclaim a fasting, call the congregation, and gather the people together: warn the congregation, gather the elders, bring the children and sucklings together. Let

the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests serve the Lord between the porch and the altar, weeping and saying, Be favourable, O Lord, be favourable unto thy people, let not thine heritage be brought to confusion, lest the heathen be lords thereof. Wherefore should they say among the heathen, where is now their God?

The gospel.

When ye fast, be not sad as the hypocrites are: For they disfigure their faces, that it may appear unto men how that they fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that it appear not unto men how that thou fastest, but unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasure upon earth, where the rust and moth doth corrupt, and where theeves break thorow and steal: But lay up for you treasures in heaven, where neither rust nor moth doth corrupt, and where theeves do not break thorow nor steal. For where your treasure is, there will your hearts be also. Mat. 6. 16.

¶ The first sunday in Lent.

The collect.

O Lord which for our sake didst fast fourty dayes and fourty nights: give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousnesse and true holinesse, to thy honour and glory, which livest and reignest with the Father and the holy Ghost, one God world without end.

The

The first ſunday in Lent.

The epiſtle.

2. Cor. 6. 1. WE as helpers exhort you, that ye receive not the grace of God in vain. For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee. Behold, now is that accepted time: Behold, now is that day of ſalvation. Let us give none occaſion of evill, that in our office be found no fault: but in all things let us behave our ſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in anguiſhes, in ſtripes, in priſonments, in ſtrifes, in labours, in watchings, in faſtings, in pureneſſe, in knowledge, in long-ſuffering, in kindneſſe, in the holy Ghoſt, in love unfained, in the word of truth, in the power of God, by the armour of righteouſneſſe on the right hand and on the left, by honour and diſhonour, by evill report and good report, as deceivers, and yet true, as unknown, and yet known, as dying, and behold, we live, as chaſtened, and not killed, as ſorrowing, and yet alway merry, as poor, and yet making many rich, as having nothing, and yet poſſeſſing all things.

The goſpel.

Matth 4. 1. THen Jeſus was led away of the ſpirit into the wilderneſſe, to be tempted of the devil. And when he had faſted fourtie dayes and fourtie nights, he was at the laſt an hungred. And when the tempter came to him, he ſaid, If thou be the Sonne of God, command that theſe ſtones be made bread. But he anſwered and ſaid, It is written, Man ſhall not live by bread only, but by every word that proceedeth out of the mouth of God. Then the devill taketh him up into the holy citie, and ſetteth him on a pinacle of the temple, and ſaith unto him,

him, If thou be the Sonne of God, caſt thy ſelf downe headlong: for it is written, he ſhall give his Angels charge over thee, and with their hands they ſhall hold thee up, leſt at any time thou daſh thy foot againſt a ſtone. And Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. Again the devill taketh him up into an exceeding high mountain, and ſhewed him all the kingdoms of the world, and the glory of them, and ſaith unto him, All theſe will I give thee, if thou wilt fall downe and worſhip me. Then ſaith Jeſus unto him, Avoid Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve. Then the devill left him, and behold, the Angels came and miniſtred unto him.

¶ The ſecond ſunday in Lent.

The collect.

ALmightie God, which doeſt ſee that we have no power of our ſelves to help our ſelves: keep thou us both outwardly in our bodies, and inwardly in our ſouls, that we may be defended from all adverſities which may happen to the body, and from all evill thoughts which may aſſault and hurt the ſoul, through Jeſus Chriſt.

The epiſtle.

WE beſeech you brethren, and exhort you by the Lord Jeſus, that ye increaſe more and more even as ye have received of us, how ye ought to walk, and to pleaſe God. For ye know what commandments we gave you by our Lord Jeſus Chriſt. For this is the will of God, even your holineſſe: that ye ſhould abſtain from fornication, and that every one of you ſhould know how to keep his veſſell in holineſſe and honour, and not in the luſt of concupiſcence, as do the heathen which know not God: that no man oppreſſe and defraud his brother in bargaining, becauſe that the Lord is the avenger of all ſuch things, as we told you before and teſtified. For God hath not called us 1. Theſſ. 4 1.

unto uncleanneſſe, but unto holineſſe. He therefore that deſpiſeth, deſpiſeth not man, but God, which hath ſent his holy Spirit among you.

The goſpel.

Mat. 15, 21. IEſus went thence, and departed into the coaſts of Tyre and Sidon: and behold, a woman of Canaan (which came out of the ſame coaſts) cryed unto him, ſaying, Have mercie on me, O Lord, thou Sonne of David: my daughter is piteouſly vexed with a devill. But he anſwered her nothing at all. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but to the loſt ſheep of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord, help me. He anſwered and ſaid, It is not meet to take the childrens bread, and caſt it to dogs. She anſwered and ſaid, Truth Lord, for the dogs eat of the crumbs which fall from their maſters table. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith, be it unto thee even as thou wilt. And her daughter was made whole even the ſame time.

The third ſunday in Lent.

The collect.

WE beſeech thee Almighty God, look upon the hearty deſires of thy humble ſervants, and ſtretch forth the right hand of thy Majeſty, to be our defence againſt all our enemies, through Jeſus Chriſt our Lord.

The epiſtle.

Epheſ. 5, 1. BE ye the followers of God as dear children, and walk in love, even as Chriſt loved us, and gave himſelf for us, an offering and a ſacrifice of a ſweet ſavour to God. As for fornication, & all uncleanneſſe, or covetouſnes, let it not be once named among you, as it becometh

eth Saints, or filthineſſe, or fooliſh talking, or jeſting, which are not comely, but rather giving of thanks. For this ye know, that no whoremonger, either unclean perſon, or covetous perſon (which is a worſhipper of Images) hath any inheritance in the Kingdome of Chriſt, and of God. Let no man deceive you with vain words: For becauſe of ſuch things cometh the wrath of God upon the children of diſobedience. Be ye not therefore companions of them. Ye were ſometimes darkneſs, but now are ye light in the Lord: Walk as children of light: for the fruit of the Spirit conſiſteth in all goodneſs, and righteouſneſs, and truth. Accept that which is pleaſing unto the Lord, and have no fellowſhip with the unfruitfull works of darkneſs, but rather rebuke them. For it is a ſhame even to name thoſe things which are done of them in ſecret: but all things when they are brought forth by the light, are manifeſt. For whatſoever is manifeſt, the ſame is light. Wherefore he ſaith, Awake thou that ſleepeſt, and ſtand up from death, and Chriſt ſhall give thee light.

The Goſpel.

IEſus was caſting out a devill that was dumb. And when he had caſt out the devill, the dumb ſpake, and the people wondered. But ſome of them ſaid. He caſteth out devils through Beelzebub the chiefe of the devils. And other tempted him, and required of him a ſigne from heaven. But he knowing their thoughts, ſaid unto them, Every kingdom divided againſt it ſelf, is deſolate, and one houſe doth fall upon another. If Satan alſo be divided againſt himſelf, how ſhall his kingdom endure? Becauſe ye ſay, I caſt out devils through Beelzebub. If I by the help of Beelzebub caſt out devils, by whoſe help do your children caſt them out? Therefore ſhall they be your judges. But if I by the finger Luke 11. 14

of God caſt out devils, no doubt the kingdom of God is come upon you. When a ſtrong man armed watcheth his houſe, the things that he poſſeſſeth are in peace: but when a ſtronger then he cometh upon him, and overcometh him, he taketh from him all his harneſſe, wherein he truſted, and divideth his goods. He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth abroad. When the unclean ſpirit is gone out of a man, he walketh thorow dry places, ſeeking reſt: and when he findeth none, he ſaith, I will return again into my houſe whence I came out. And when he cometh, he findeth it ſwept and garniſhed. Then goeth he, and taketh to him ſeven other ſpirits worſe then himſelf, and they enter in, and dwell there: and the end of that man is worſe then the beginning. And it fortuned, that as he ſpake theſe things, a certain woman of the company lift up her voice, and ſaid unto him, Happy is the womb that bare thee, and the paps which gave thee ſuck. But he ſaid, Yea, happy are they that hear the word of God, and keep it.

¶ The fourth ſunday in Lent.

The collect.

GRant we beſeech thee almighty God, that we which for our evill deeds are worthily puniſhed, by the comfort of thy grace may mercifully be relieved, through our Lord Jeſus Chriſt.

The epiſtle.

Gal. 4. 21. TEll me (ye that deſire to be under the law) do ye not hear of the law? for it is written, that Abraham had two ſons: the one by a bond-maid, the other by a free-woman. Yea, and he which was born of the bond-woman, was born after the fleſh: but he which was born of the free-woman, was born by promiſe. Which things are ſpoken by an allegory: for theſe are two teſtaments, the one from the mount Sina, which gendreth unto bondage,

Which

which is Agar: for mount Sina is Agar in Arabia, and boordereth upon the citie which is now called Jeruſalem, and is in bondage with her children. But Jeruſalem which is above, is free, which is the mother of us all. For it is written, Reioyce thou barren that beareſt nó children, breake forth and cry thou that trauelleſt not: for the deſolate hath many mo children, then ſhe that hath an husband. Brethren, we are after Iſaac the children of promiſe. But as then he that was borne after the fleſh, perſecuted him that was borne after the ſpirit: even ſo it is now. Nevertheleſſe, what ſaith the ſcripture? Put away the bond-woman and her ſonne: for the ſonne of the bond-woman ſhall not be heir with the ſon of the free-woman. So then brethren, we are not children of the bond-woman, but of the free-woman.

The goſpel.

IEſus departed over the ſea of Galilee, which is the ſea of Tiberias, and a great multitude followed him, becauſe they ſaw his miracles which he did on them which were diſeaſed. And Jeſus went up into a mountain, and there he ſate with his diſciples; and Eaſter (a feaſt of the Jews) was nigh. When Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaid unto Philip, Whence ſhall we buy bread, that theſe may eat? This he ſaid to prove him, for he himſelf knew what he would do. Philip anſwered him, Two hundred peni-worth of bread are not ſufficient for them that every man may take a little. One of his diſciples (Andrew, Simon Peters brother) ſaith unto him, There is a lad which hath five barley loaves and two fiſhes: but what are they among ſo many? And Jeſus ſaid, Make the people ſit down. There was much graſſe in the place. So the men ſate down, in number about five thouſand. And Jeſus took the bread, and when he had given thanks, he gave to John 6.1.

the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes as much as they would. When they had eaten enough, he ſaid unto his diſciples, Gather up the broken meat which remaineth, that nothing be loſt. And they gathered it together, and filled twelve baſkets with the broken meat of the five barley loaves, which broken meat remained unto them that had eaten. Then thoſe men (when they had ſeen the miracle that Jeſus did) ſaid, This is of a truth the ſame prophet that ſhould come into the world.

The fifth ſunday in Lent.

The Collect.

WE beſeech thee, Almighty God, mercifully to look upon thy people, that by thy great goodneſſe they may be governed, and preſerved evermore both in body and ſoul, through Jeſus Chriſt our Lord.

The Epiſtle.

Heb. 9. 11. CHriſt being an high Prieſt of good things to come, came by a greater and a more perfect tabernacle not made with hands, that is to ſay, not of this building, neither by the blood of goats and calves: but by his own blood he entred in once into ỹ holy place, & found eternall redemptiõ. For if ỹ blood of oxen, and of goats, & the aſhes of a yong cow, when it is ſprinkled, purifieth the unclean, as touching the purifying of the fleſh: how much more ſhall the blood of Chriſt (which through the eternall ſpirit offered himſelf without ſpot to God) purge your conſcience from dead works, for to ſerve the living God? And for this cauſe is he the Mediatour of the new teſtament, that through death which chanced for the redemption of thoſe tranſgreſſions that were under ỹ firſt teſtament, they which are called, might receive the promiſe of eternall inheritance.

The

The fift ſunday in Lent.

The Goſpel.



Hich of you can rebuke me of ſinne? If I ſay the truth, why do ye not beleeve me? He that is of God, heareth Gods wordes: ye therefore hear them not, becauſe ye are not of God. Then anſwered the Jewes, and ſaid unto him, Say we not well, that thou art a Samaritane, and haſt the devill? Jeſus anſwered, I have not the devil: but I honour my Father, and ye have diſhonoured me. I ſeek not mine owne praiſe; there is one that ſeeketh and judgeth. Verily, verily I ſay unto you, If a man keep my ſaying, he ſhall never ſee death. Then ſaid the Jewes unto him, Now we know that thou haſt the devill. Abraham is dead, and the prophets, and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death. Art thou greater then our father Abraham which is dead? And the prophets are dead: whom makeſt thou thy ſelf? Jeſus anſwered, If I honour my ſelf, mine honour is nothing: it is my Father that honoureth me, which ye ſay is your God, and yet ye have not known him: but I know him. And if I ſay, I know him not, I ſhall be a lyar like unto you. But I know him, and keep his ſaying. Your father Abraham was glad to ſee my day: and he ſaw it, and rejoiced. Then ſaid the Jewes unto him, Thou art not yet fifty yeers old, and haſt thou ſeen Abraham? Jeſus ſaid unto them, Verily, verily I ſay unto you, Per Abraham was borne, I am. Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the Temple. John 8.46.

The ſunday next before Eaſter.

The Collect.

ALmighty and everlaſting God, which of thy tender love towards man, haſt ſent our Saviour Jeſus Chriſt to take upon him our fleſh, and to ſuffer death

upon the crosse, that all mankind should follow the example of his great humility: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.

The epistle.

Phil. 2. 5. LEt the same minde be in you, that was also in Christ Jesu, which when he was in the shape of God, thought it no robbery to be equall with God: Nevertheless, he made himself of no reputation, taking on him the shape of a servant, and became like unto men, and was found in his apparell as a man. He humbled himself, and became obedient unto the death, even the death of the crosse. Wherefore God hath also exalted him on high, and given him a Name which is above all names, that at the Name of Jesus every knee should bow, both of things in heaven, and things in earth, and things under the earth, and that all tongues should confesse, that Jesus Christ is the Lord, unto the praise of God the Father.

The gospel.

Matt. 26. 1. ANd it came to passe, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two dayes shall be Easter, and the Sonne of man shall be delivered over to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest (which was called Caiaphas) and held a counsell that they might take Jesus by subtilty, and kill him. But they said, Not on the holy day, lest there be an uprore among the people. When Jesus was in Bethany in the house of Simon the leper, there came unto him a woman, having an Alabaster box of precious ointment, and poured it on his head as he sate at the board. But when his disciples saw it, they had

had indignation, saying, Wherefore serveth this waste? This ointment might have been well sold, and given to the poor. When Jesus understood that, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you, but me ye shall not have always. And in that she hath cast this ointment on my body, she did it to bury me. Verily I say unto you, wheresoever this Gospel shall be preached in all the world, there shall also this be told that she hath done for a memorial of her. Then one of the twelve (which was called Judas Iscariot) went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they appointed unto him thirty pieces of silver. And from that time forth he sought opportunity to betray him. The first day of sweet bread, the disciples came to Jesus, saying to him, where wilt thou that we prepare for thee to eat the Passeover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand: I will keep my Easter by thee with my disciples. And the disciples did as Jesus had appointed them, and they made ready the Passeover. When the even was come, he sate down with the twelve: and as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowfull, and began every one of them to say unto him, Lord is it I? He answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Sonne of man truly goeth as it is written of him: but Wo unto that man by whom the Son of man is betrayed: it had been good for that man if he had not been born. Then Judas which betrayed him, answered, and said, Master, is it I? He said unto him, Thou hast said. And when they were eating, Jesus took bread, and when he had given thanks, he brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and thanked, and gave it to them, saying, Drink ye all of this: for this is my blood (which is of the new testament) that is shed for many, for the remission of sinnes. But I say unto you, I will not drink henceforth of this fruit of the vine-tree, untill that day when I shall

drink

drink it new with you in my Fathers kingdom. And when they had said grace, they went out unto mount Olivet. Then said Jesus unto them, All ye shall be offended because of me this night: For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad: but after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men be offended because of thee, yet will I not be offended. Jesus said unto him, Verily I say unto thee, that in this same night before the cock crow, thou shalt deny me thrice. Peter said unto him, Yea, though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Then came Jesus with them unto a farm place (which is called Gethsemane) and said unto the disciples, Sit ye here while I go and pray yonder. And he took with him Peter and the two sonnes of Zebedee, and began to wax sorrowfull and heavy. Then said Jesus unto them, My soul is heavy even unto the death: tarry ye here, & watch with me. And he went a little further, and fel flat on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: nevertheless, not as I will, but as thou wilt. And he came unto the disciples, and found them asleep, and said unto Peter, What: could ye not watch with me one hour? watch and pray, that ye enter not into temptation: The spirit is willing, but the flesh is weak. He went away once again, and prayed, saying, O my Father, if this cup may not passe away from me, except I drink of it, thy will be fulfilled. And he came and found them asleep again, for their eyes were heavie. And he left them, and went again, and prayed the third time, saying the same words. Then cometh he to his disciples, and said unto them, Sleep on now, and take your rest. Behold, the hour is at hand, and the Sonne of man is betrayed into the hands of sinners: Rise, let us be going, behold, he is at hand that doth betray me. While he yet spake, loe, Judas one of the number of the twelve, came, and with him a great multitude with swords and staves, sent from the chief priests and elders of the people. But he that betrayed him, gave them a token, saying, Whomsoever I kisse, the

same

same is he, hold him fast. And forthwith he came to Jesus, and said, Hail Master, and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and strook a servant of the high Priest, and smote off his ear. Then said Jesus unto him, Put up thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall give me even now more then twelve legions of angels? But how then shall the scriptures be fulfilled? For thus it must be. In that same hour said Jesus to the multitude, Ye be come out as it were to a thief, with swords and staves for to take me. I sate dayly with you teaching in the temple, and ye took me not. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. And they took Jesus, and led him to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priests palace, and went in, and sate with the servants to see the end. The chief priests and elders, and all the council sought false witnesse against Jesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it again in three dayes. And the chief priest arose, and said unto him, Answerest thou nothing? why do these bear witnesse against thee? But Jesus held his peace. And the chief priest answered and said unto him, I charge thee by the living God, that thou tell us whether thou be Christ the Sonne of God. Jesus said unto him, Thou hast said. Nevertheless I say unto you, Hereafter shall ye see the Sonne of man sitting on the right hand of power, and coming in the clouds of the skie. Then the high priest rent his clothes, saying, He hath spoken blasphemy, what need we of any more witnesses? Behold, now ye have heard his blasphemy, What think ye? They answered and said, He

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is worthy to die. Then did they spit in his face, and buffeted him with fists. And other smote him on the face with the palm of their hands, saying, Tell us thou Christ, who is he that smote thee? Peter sate without in the court, and a damosell came to him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I wot not what thou sayest. When he was gone out into the porch, another wench saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, saying, I do not know the man. After a while came unto him they that stood by, and said unto Peter, Surely thou art even one of them, for thy speech bewrayeth thee. Then began he to curse and to swear that he knew not the man. And immediatly the cock crew. And Peter remembred the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice: and he went out and wept bitterly. When the morning was come, all the chief priests and elders of the people held a councill against Jesus to put him to death, and brought him bound, and delivered him unto Pontius Pilate the deputy. Then Judas which had betrayed him (seeing that he was condemned) repented himself, and brought again the thirty plates of silver to the chief priests and elders, saying, I have sinned, betraying the innocent blood. And they said, What is that to us? see thou to that. And he cast down the silver plates in the temple, and departed, & went and hanged himself. And the chief priests took the silver plates, and said, It is not lawfull for to put them into the treasury, because it is the price of blood. And they took counsell, and bought with them a potters field to bury strangers in. Wherefore the field is called Acheldama, that is, The field of blood, until this day. Then was fulfilled that which was spoken by Jeremie the Prophet, saying, And they took thirty silver plates, the price of him that was valued, whom they bought of the children of Israel, and gave them for the potters field, as the Lord appointed me. Jesus stood before the deputy, and the deputy asked him, saying, Art thou the King of the Jews? Jesus said unto him, Thou sayest. And when

he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Heares thou not how many witnesses they lay against thee? And he answered him to never a word, insomuch that the deputy marvelled greatly. At that feast the deputy was wont to deliver unto the people a prisoner whom they would desire. He had then a notable prisoner called Barabbas. Therefore when they were gathered together, Pilate said, whether will ye that I give loose unto you, Barabbas, or Jesus which is called Christ? For he knew that for envie they had delivered him. When he was set down to give judgement, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered this day many things in my sleep, because of him. But the chief priests and elders perswaded the people that they should ask Barabbas, and destroy Jesus. The deputy answered and said unto them, whether of the twain will ye that I let loose unto you? They said, Barabbas. Pilate said unto them, what shall I do then with Jesus which is called Christ? They all said unto him, Let him be crucified. The deputy said, what evill hath he done? But they cryed the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that more businesse was made, he took water, and washed his hands before the people, saying, I am innocent of the blood of this just person, see ye. Then answered all the people, and said, His blood be upon us, and on our children. Then let he Barabbas loose unto them, and scourged Jesus, and delivered him to be crucified. Then the souldiers of the deputy, took Jesus into the common hall, and gathered unto him all the company, and they stripped him, and put on him a purple robe, and platted a crown of thorns, and put it upon his head, and a reed in his right hand, and bowed the knee before him, and mocked him, saying, Hail king of the Jews. And when they had spit upon him, they took the reed, and smote him on the head, and after that they had mocked him, they took the robe off him again, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene,

(named

(named Simon) him they compelled to bear his crosse. And they came unto the place which is called Golgotha (that is to say, a place of dead mens sculls) and gave him vineger mingled with gall, to drink: and when he had tasted thereof, he would not drink. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, they parted my garments among them, and upon my vesture did they cast lots. And they sate and watched him there, and set up over his head the cause of his death Written, This is Jesus the King of the Jews. Then were there two theeves crucified with him, one on the right hand, and the other on the left. They that passed by, reviled him, wagging their heads, and saying, Thou that destroyedst the Temple of God, and diddest build it in three dayes, save thy self. If thou be the Sonne of God, come downfrom the crosse. Likewise also the high Priests mocking him with the Scribes and Elders said, He saved other, himself he cannot save: If he be the King of Israel, let him now come down from the crosse, and we will beleeve him. He trusted in God, let him deliver him now, if he will have him: For he said, I am the Sonne of God. The theeves also which were crucified with him, cast the same in his teeth. From the sixth hour was there darkneſſe over all the land untill the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said This man calleth for Elias. And straighway one of them ranne, and took a spunge, and when he had filled it full of vineger, he put it on a reed, and gave him to drink. Other said, Let be, let us see whether Elias will come, and deliver him. Jesus, when he had cried again with a loud voice, yeelded up the ghost. And behold, the Vail of the Temple did rent in two parts from the top to the bottom, and the earth did quake, and the stones rent, and graves did open, and many bodies of Saints which slept, arose, and went out of the graves after his resurrection, and came into the holy Citie, and appeared unto many. When the Centurion,

rion, and they that were with him watching Jesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truely this was the Sonne of God. And many women were there (beholding him afarre off) which followed Jesus from Galilee, ministring unto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

Munday before Easter.

The epistle.

Esay 63.1. WHat is he this that cometh from Edom with red coloured clothes of Bosra (which is so costly cloth) and cometh in so mightily with all his strength? I am he that teacheth righteousnes, and am of power to help. Wherefore then is thy clothing red, and thy raiment like his that treadeth in the wine-presse? I have troden the presse my self alone, and of all the people there is not one with me. Thus will I tread down mine enemies in my wrath, and set my feet upon them in mine indignation, and their blood shall bespring my clothes, and so will I stain all my raiment. For the day of vengeance is assigned in mine heart, and the yeer when my people shall be delivered, is come. I looked about me, and there was no man to shew me any help. I marvelled that no man held me up. Then I held me by mine own arm, and my ferventnesse sustained me. And thus will I tread down the people in my wrath, and bathe them in my displeasure, and upon the earth will I lay their strength: I will declare the goodnesse of the Lord, yea, & the praise of the Lord for all that he hath given us, for the great good that he hath done for Israel, which he hath given them of his own

own favour, and according to the multitude of his loving kindnesse. For he said, These no doubt are my people and no shrinking children: and so he was their Saviour. In their troubles he was also troubled with them, and the Angel that went forth from his presence, delivered them. Of very love and kindnesse that he had unto them, he redeemed them. He hath born them, and carried them up ever since the world began. But after they provoked him to wrath, and vexed his holy minde, he was their enemy and fought against them himself. Yet remembred Israel the old time of Moses and his people, saying, where is he that brought them from the water of the sea, with them that fed his sheep: where is he that hath given his holy Spirit among them: He led them by the right hand of Moses with his glorious arm, dividing the water before them, whereby he gate himself an everlasting Name. He led them in the deep, as an horse is led in the plain, that they should not stumble, as a tame beast goeth in the field, and the breath given of God, giveth him rest. Thus (O God) hast thou led thy people, to make thy self a glorious Name withall. Look down then from heaven, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy jealousie, thy strength, the multitude of thy mercies, and thy loving kindnes will not be intreated of us: yet art thou our Father. For Abraham knoweth us not, neither is Israel acquainted with us. But thou Lord art our Father and Redeemer, and thy Name is everlasting. O Lord, wherefore hast thou led us out of the way: wherefore hast thou hardened our hearts, that we fear thee not: Be at one with us again for thy servants sake, and for the generation of thine heritage. Thy people have had but a little of thy Sanctuary in possession, for our enemies have troden down thy holy place. And we were thine from the beginning, when thou wast not their Lord, for they have not called upon thy Name.

Munday before Easter.

The gospel.

After two dayes was Easter, and the dayes of sweet bread. And the high priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not in the Feast day, lest any business arise among the people. And when he was in Bethany in the house of Simon the leper, even as he sate at meat, there came a woman having an Alabaster box of ointment, called Nard, that was pure and costly, and she brake the box, and poured it upon his head. And there were some that were not content within themselves, and said, what needed this waste of ointment? for it might have been sold for more then three hundred pence, and have been given to the poor: and they grudged against her. And Jesus said, Let her alone, why trouble ye her? She hath done a good work on me: for ye have the poor with you allwayes, and whensoever ye will, ye may do them good: but me have ye not allwayes. She hath done that she could, she came afore hand to anoint my body to the burying. Verely I say unto you, wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be rehearsed in remembrance of her. And Judas Iscariot, one of the twelve, went away unto the high priests, to betray him unto them. When they heard that, they were glad, and promised that they would give him money. And he sought how he might conveniently betray him. And the first day of sweet bread (when they offered the Passeover) his disciples said unto him, where wilt thou that we go and prepare, that thou mayest eat the Passeover? And he sent forth two of his disciples, and said unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water, follow him. And whithersoever he goeth in, Mark 14.1.

say ye unto the good man of the house, The master saith, Where is the guest-chamber, where I shall eat the Passeover with my disciples? And he will shew you a great parlour paved and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them, and they made ready the Passeover. And when it was now eventide, he came with the twelve: and as they sate at board, and did eat, Jesus said, Verily I say unto you, one of you (that eateth with me) shall betray me. And they began to be sorry: and to say to him one by one, Is it I? And another said, Is it I? He answered, and said unto them, It is one of the twelve, even he that dippeth with me in the platter. The Son of man truly goeth as it is written of him: but wo unto that man by whom the Sonne of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and when he had given thanks, he brake it, and gave to them, and said, Take, eat, this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, untill that day that I drink it new in the kingdom of God. And when they had said grace, they went out to the mount Olivet. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered: but after that I am risen again, I will go into Galilee before you. Peter said unto him, And though all men be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me three times. But he spake more vehemently, No, if I should die with thee, I will not denie thee. Likewise also said they all. And they came into a place which was named Gethsemane, and he said to his disciples, Sit ye here, while I go aside and pray. And he taketh with him Peter, & James and John, and began to wax abashed, and to be in an agony, and said unto them, My soul is heavie even unto the death:

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and he sate with the servants, and warmed himself at the fire. And the high priests and all the councell sought for witnesse against Jesus, to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certain, and brought false witnesse against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three dayes I will build another made without hands. But yet their witnesses agreed not together. And the high priest stood up among them, and asked Jesus, saying, Answerest thou nothing: how is it that these bear witnes against thee: But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou Christ the Sonne of the Blessed: And Jesus said, I am: and ye shall see the Sonne of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and said, What need we any further witnesses, ye have heard blasphemy, what think ye: And they all condemned him to be worthy of death. And some began to spit at him, and to cover his face, and to beat him with fists, & to say unto him, Aread. And the servants bufeted him on the face And as Peter was beneath in the palace, there came one of the wenches of the high priest, and when she saw Peter warming himself, she looked on him, and said, Wast not thou also with Jesus of Nazareth: And he denied, saying, I know him not, neither wot I what thou sayest. And he went out into the porch, and the cock crew. And a damsell (when she saw him) began again to say to them that stood by, This is one of them. And he denied it again. And anon after, they that stood by, said again unto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And again the cock crew. And Peter remembred the word that Jesus had said unto him, Before the cock crow twice, thou shalt deny me three times: and he began to weep.

¶ Tuesday

Tueſday before Eaſter.

The epiſtle.

THe Lord God hath opened mine ear, Eſai. 50. 5.
therefore can I not ſay nay, neither withdraw my ſelf: but I offer my back unto the ſmiters, and my cheeks to the nippers. I turn not my face from ſhame and ſpitting, and the Lord God ſhall help me, therefore ſhall I not be confounded. I have hardened my face like a flint ſtone, for I am ſure that I ſhall not come to confuſion. He is at hand that juſtifieth me: who will then go to law with me? Let us ſtand one againſt another. If there be any that will reaſon with me, let him come here forth to me. Behold, the Lord God ſtandeth by me: what is he then that can condemn me? Lo, they ſhall be like as an old cloth, the moth ſhall eat them up. Therefore whoſo feareth the Lord among you, let him hear the voice of his ſervant. Whoſo walketh in darknes, and no light ſhineth upon him, let him put his truſt in the Name of the Lord, and hold him up by his God. But take heed, ye all kindle a fire of the Wrath of God, and ſtir up the coals. Walk on in the gliſtering of your own fire, and in the coals that ye have kindled. This cometh unto you from my hand, namely, that ye ſhall ſleep in ſorrow.

The goſpel.

AND anon in the dawning, the high Mar. 15. 1.
prieſts held a councell, with the elders and the ſcribes, and the whole congregation, and bound Jeſus, and led him away, and delivered him to Pilate. And Pilate aſked him, Art thou the King of the Jews? And he anſwered, and ſaid unto him, Thou ſayeſt it. And the high prieſts accuſed him of many things. So Pilate aſked him again, ſaying, Anſwereſt thou nothing? Behold

how many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marvelled. At that feast Pilate did deliver unto them a prisoner, whomsoever they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: he had committed murder. And the people called unto him, and began to desire him that he would do according as he had ever done unto them. Pilate answered them, saying, Will ye that I let loose unto you the king of the Jews? For he knew that the high priests had delivered him of envy. But the high priests moved the people, that he should rather deliver Barabbas unto them. Pilate answered again, and said unto them, What will ye then that I do unto him, whom ye call the king of the Jews? And they cried again, Crucifie him. Pilate said unto them, What evill hath he done? And they cried the more fervently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas unto them, & delivered up Jesus (when he had scourged him) for to be crucified. And the souldiers led him away into the common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crown of thorns, and crowned him withall, and began to salute him, Hail king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowed their knees, and worshipped him. And when they had mocked him, they took the purple off him, and put his own clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to bear his crosse. And they brought him to a place named Golgotha, (which if a man interpret, is the place of dead mens sculs.) And they gave him to drink, Wine mingled with myrrhe: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was about the third hour, and they crucified him. And the title of his cause was written, The King of the Jews. And they crucified with him two theevs, the one on his right hand, and the other on his left: and the scripture was

fulfilled

fulfilled, which ſaith, He was counted among the wicked. And they that went by, railed on him, wagging their heads, and ſaying, Ah wretch; thou that deſtroyeſt the temple, and buildeſt it again in three dayes, ſave thy ſelf, and come down from the croſſe. Likewiſe alſo mocked him the high prieſts among themſelves, with the ſcribes, and ſaid, He ſaved other men, himſelf he cannot ſave. Let Chriſt the King of Iſrael deſcend now from the croſſe, that we may ſee and beleeve. And they that were crucified with him checked him alſo. And when the ſixth hour was come, darkneſſe aroſe over all the earth untill the ninth hour. And at the ninth hour Jeſus cried with a loud voice, ſaying, Eloi, Eloi, lama ſabachthani: which is (if one interpret it) My God, my God, why haſt thou forſaken me? And ſome of them that ſtood by, when they heard that, ſaid, Behold, he calleth for Elias. And one ran and filled a ſponge full of vineger, and put it on a reed, & gave him to drink, ſaying, Let him alone, let us ſee whether Elias will come and take him down. But Jeſus cried with a loud voice, and gave up the ghoſt. And the vail of the temple rent in two pieces, from the top to the bottome. And when the centurion (which ſtood before him) ſaw that he ſo cried, and gave up the ghoſt, he ſaid, Truely this man was the Sonne of God. There were alſo women a good way off, beholding him: Among whom was Mary Magdalene, and Mary the mother of James the little, and of Joſes, and Mary Salome (which alſo when he was in Galilee, had followed him, and miniſtred unto him) and many other women which came up with him to Jeruſalem. And now when the even was come (becauſe it was the day of preparing that goeth before the ſabbath) Joſeph of the citie of Arimathea, a noble counſeller, which alſo looked for the kingdom of God, came and went in boldly unto Pilate, and begged of him the body of Jeſus. And Pilate marvelled that he was already dead, and called unto him the centurion, and aſked of him whether he had been any while dead. And when he knew the trueth of the centurion, he gave the body to Joſeph. And he bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him

in a sepulchre that was hewen out of a rock, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Joses beheld where he was laid.

¶ Wednesday before Easter.

The epistle.

Heb.9.16. WHereas is a testament, there must also (of necessitie) be the death of him that maketh the testament. For the testament taketh authoritie when men are dead: For it is yet of no value, as long as he that maketh the testament is alive. For which cause also, neither the first testament was ordained without blood. For when Moses had declared all the commandments to all the people, according to the law, he took the blood of calves and of goats, with water, and purple wooll, and hyssop, and sprinkled both the booke, and all the people, saying, This is the blood of the testament which God hath appointed unto you. Moreover, he sprinkled the tabernacle with blood also, and all the ministring vessels. And almost all things are by the law purged with blood, and without shedding of blood is no remission. It is need then that the similitudes of heavenly things be purified with such things: but that the heavenly things themselves be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heaven, for to appear now in the sight of God for us: not to offer himself often, as the high Priest entreth into the holy place every yeer with strange blood, (for then he must have often suffered since the world began) but now in the end of the world hath he appeared once, to put sin to flight, by the offering up of himself. And as it is appointed unto all men that they shall once die, and then cometh the judgement: even so Christ was once offered

offered to take away the ſinnes of many, and unto them that look for him, ſhall he appear again without ſinne unto ſalvation.

The goſpel.



He feaſt of ſweet bread drew nigh, Luke 22.1.
which is called Eaſter, and the high prieſts and ſcribes ſought how they might kill him, for they feared the people. Then entred Satan into Judas, whoſe ſirname was Iſcariot, which was of the number of the twelve, and he went his way, and communed with the high prieſts and officers, how he might betray him unto them. And they were glad, and promiſed to give him money. And he conſented, and ſought opportunitie to betray him unto them, when the people were away. Then came the day of ſweet bread, when of neceſſitie the Paſſeover muſt be offered. And he ſent Peter and John, ſaying, Goe, and prepare us the Paſſeover, that we may eat it. They ſaid unto him, Where wilt thou that we prepare? And he ſaid unto them, Behold, when ye enter into the citie, there ſhall a man meet you, bearing a pitcher of water, him follow into the ſame houſe that he entreth in, and ye ſhall ſay unto the good-man of the houſe, The Maſter ſaith unto thee, Where is the gheſt-chamber, where I may eat the Paſſeover with my diſciples? And he ſhall ſhew you a great parlour paved, there make ready. And they went, and found as he had ſaid unto them, and they made ready the Paſſeover. And when the hour was come, he ſate down, and the twelve apoſtles with him. And he ſaid unto them, I have inwardly deſired to eat this Paſſeover with you before that I ſuffer. For I ſay unto you, Henceforth I will not eat of it any more, untill it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and ſaid, Take this, and divide it among you: for I ſay unto you, I will not drink of the fruit of the vine, untill

untill the kingdom of God come. And he took bread, and when he had given thanks, he brake it and gave it unto them, saying, This is my body which is given for you: this do in the remembrance of me. Likewise also when he had supped, he took the cup, saying, This cup is the new Testament in my blood, which is shed for you. Yet behold, the hand of him that betrayeth me is with me on the table. And truly the Sonne of man goeth as it is appointed: but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do it. And there was a strife among them, which of them should seem to be the greatest. And he said unto them, The kings of nations reign over them, and they that have authoritie over them, are called gracious: but ye shall not so be. But he that is greatest among you, shall be as the yonger: and he that is chief, shall be as he that doth minister. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that ministreth. Ye are they which have abiden with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed to me, that ye may eat and drink at my table in my kingdom, and sit on seats judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you, as it were wheat: but I have prayed for thee, that thy faith fail not. And when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee into prison, and to death. And he said, I tell thee Peter, the cock shall not crow this day, till thou have denied thrice that thou knowest me. And he said unto them, When I sent you without wallet, and scrip, and shoes, lacked ye any thing? And they said, No. Then said he unto them, But now he that hath a wallet, let him take it up, and likewise his scrip, and he that hath no sword, let him sell his coat, and buy one. For I say unto you, that yet the same which is written, must be performed in me, Even among the wicked was he reputed: for those things which are written of me, have an end. And they said, Lord, behold, here are two swords.

And

And he saidunto them, It is enough. And he came out, and went (as he was wont) to mount Olivet. And the disciples followed him: and when he came to the place, he said unto them, Pray, lest ye fall into temptation. And he gat himself from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou wilt, remove this cup from me: nevertheless, not my will, but thine be fulfilled. And there appeared an angel unto him from heaven, comforting him. And he was in an agonie, and prayed the longer, and his sweat was like drops of blood, trickling down to the ground. And when he arose from prayer, and was come to his disciples, he found them sleeping for heavinesse, and he said unto them, Why sleep ye? Arise, and pray, lest ye fall into temptation. While he yet spake, behold, there came a company, and he that was called Judas, one of the twelve, went before them, and pressed nigh unto Jesus to kisse him. But Jesus said unto him, Judas, betrayest thou the Sonne of man with a kisse? when they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote a servant of the high priests, and strook off his right ear. Jesus answered and said, Suffer ye thus farre forth. And when he touched his ear, he healed him. Then Jesus said unto the high priests and rulers of the temple, and the elders which were come to him, Be be come out as unto a thief, with swords and staves. When I was daily with you in the temple, ye stretched forth no hands against me: But this is even your very hour, and the power of darknesse. Then took they him, and led him, and brought him to the high priests house. But Peter followed afarre off. And when they had kindled a fire in the middes of the palace, and were set down together, Peter also sat down among them. But when one of the wenches beheld him, as he sate by the fire, and looked upon him, she said, This same fellow was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also one of them. And Peter said, Man, I am not. And about the space of an hour after, another affirmed, saying,

ſaying, Uerily this fellow was with him alſo, for he is of Galilee. And Peter ſaid, Man, I wot not what thou ſayeſt. And immediatly while he yet ſpake, the cock crew. And the Lord turned back, and looked upon Peter, and Peter remembred the word of the Lord, how he had ſaid unto him, Before the cock crow, thou ſhalt deny me thrice: and Peter went out, and wept bitterly. And the men that took Jeſus, mocked him, and ſmote him: And when they had blindfolded him, they ſtrook him on the face, and aſked him, ſaying, Aread, who is he that ſmote thee: And many other things deſpightfully ſaid they againſt him. And as ſoon as it was day, the elders of the people, and the high prieſts, and ſcribes came together, and led him into their councell, ſaying, Art thou very Chriſt: Tell us. And he ſaid unto them, If I tell you, ye will not beleeve me: and if I aſk you, you will not anſwer, nor let me go. Hereafter ſhall the Son of man ſit on the right hand of the power of God. Then ſaid they all, Art thou then the Son of God: He ſaid, Ye ſay that I am. And they ſaid, what need we of any further witneſſe: for we our ſelves have heard of his own mouth.

¶ Thurſday before Eaſter.

The epiſtle.

1. Cor. 11. 17.

THis I warn you of, and commend not, that ye come not together after a better manner, but after a worſe. For firſt of all, when ye come together in the congregation, I hear that there is diſſenſion among you, and I partly beleeve it. For there muſt be ſects among you, that they which are perfect among you, may be known. When ye come together therefore into one place, the Lords ſupper cannot be eaten, for every man beginneth afore to eat his own ſupper, and one is hungry, and another is drunken. Have ye not houſes to eat and drink in: Deſpiſe

ye

ye the congregation of God, and ſhame them that have not: what ſhall I ſay unto you: ſhall I praiſe you in this: I praiſe you not. That which I delivered unto you, I received of the Lord. For the Lord Jeſus, the ſame night in which he was betrayed, took bread, and when he had given thanks, he brake it, and ſaid, Take ye and eat, this is my body which is broken for you: this do ye in the remembrance of me. After the ſame manner alſo he took the cup when ſupper was done, ſaying, This cup is the new teſtament in my blood: This do as oft as ye drink it in remembrance of me. For as often as ye ſhall eat this bread, and drink of this cup, ye ſhall ſhew the Lords death till he come. Wherefore whoſoever ſhall eat of this bread, and drink of this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. But let a man examine himſelf, and ſo let him eat of the bread, and drink of the cup. For he that eateth and drinketh unworthily, eateth and drinketh his own damnation, becauſe he maketh no difference of the Lords body. For this cauſe many are weak and ſick among you, and many ſleep. For if we had judged our ſelves, we ſhould not have been judged; But when we are judged of the Lord, we are chaſtened, that we ſhould not be damned with the world. Wherefore my brethren, when ye come together to eat, tarry one for another. If any man hunger, let him eat at home, that ye come not together unto condemnation. Other things will I ſet in order when I come.

The Goſpel.

THe whole multitude of them aroſe, and ledde him unto Pilate. And they beganne to accuſe him, ſaying, We found this fellow perverting the people, and forbidding to pay tribute to Ceſar, ſaying, that he is Chriſt a King. And Pilate appoſed him, ſaying, Art thou the King of the Jews: He anſwered him, and ſaid, Thou ſayeſt it. Then ſaid Pilate to the high prieſts, and to the people,

people, I finde no fault in this man. And they were the more fierce, saying, He moveth the people, teaching throughout all Jewry, and began at Galilee, even to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And assoon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, which was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he trusted to have seen some miracles done by him. Then he questioned with him many words: but he answered him nothing. The high priests and scribes stood forth and accused him straitly. And Herod with his men of warre despised him. And when he had mocked him, he arayed him in white clothing, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at variance. And Pilate called together the high priests, and the rulers, and the people, and said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I examine him before you, and finde no fault in this man of those things whereof ye accuse him, no nor yet Herod, For I sent you unto him, and lo, nothing worthy of death is done unto him: I will therefore chasten him, and let him loose. For of necessitie he must have let one loose to them at that Feast. And all the people cried at once, saying, Away with him, and deliver us Barabbas (which for a certain insurrection made in the citie, and for a murder, was cast into prison.) Pilate spake again unto them willing to let Jesus loose. But they cried, saying, Crucifie him, crucifie him. He said unto them the third time, why what evill hath he done? I finde no cause of death in him: I will therefore chasten him, and let him go. And they cried with loud voices, requiring that he might be crucified. And the voices of them and of the high priests prevailed. And Pilate gave sentence, that it should be as they required: and he let loose unto them him, that for insurrection and murder was cast into prison, whom they had desired. And he delivered unto them Jesus, to do with him what they would.

would. And as they led him away, they caught one Simon of Cyrene coming out of the field, and on him layd they the croſſe, that he might bear it after Jeſus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Jeſus turned back unto them, and ſaid, Ye daughters of Jeruſalem, weep not for me, but weep for your ſelves, and for your children: For behold, the dayes will come, in the which they ſhall ſay, Happy are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to the mountains, Fall on us: and to the hills, Cover us. For if they do this in a green tree, what ſhall be done in the drie? And there were two evill doers led with him to be ſlain. And after that they were come to the place which is called Calvary, there they crucified him, and the evill doers, one on the right hand, and the other on the left. Then ſaid Jeſus, Father, forgive them, for they wot not what they do. And they parted his raiment, and caſt lots: And the people ſtood and beheld. And the rulers mocked him with them, ſaying, He ſaved other men, let him ſave himſelf, if he be the very Chriſt the choſen of God. The ſouldiers alſo mocked him, and came and offered him vineger, and ſaid, If thou be the king of the Jews, ſave thy ſelf. And a ſuperſcription was written over him with letters of Greek, and Latine, and Hebrew, This is the King of the Jews. And one of the evill doers which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thy ſelf and us. But the other anſwered, and rebuked him, ſaying, Feareſt not thou God, ſeeing thou art in the ſame damnation: We are righteouſly puniſhed, for we receive according to our deeds: But this man hath done nothing amiſſe. And he ſaid unto Jeſus, Lord remember me when thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verely I ſay unto thee, To day ſhalt thou be with me in paradiſe. And it was about the ſixth hour: and there was a darkneſſe over all the earth untill the ninth hour, and the ſunne was darkned, and the vail of the temple did rent, even thorow the middes. And when Jeſus had cried with a

loud

a loud voice, he said, Father, into thine hands I commend my spirit. And when he had thus said, he gave up the ghost. When the Centurion saw what had happened, he glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and saw the things which had happened, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afarre off, beholding these things. And behold, there was a man named Joseph, a counseller, and he was a good man, and a just: the same had not consented to the counsell and deed of them, which was of Arimathea, a citie of the Jews, which same also waited for the kingdom of God: he went unto Pilate, and begged the body of Jesus, and took it down, and wrapped it in a linen cloth, and laid it in a sepulchre that was hewen in stone, wherein never man before had been laid. And that day was the preparing of the Sabboth, and the Sabboth drew on. The women that followed after, which had come with him from Galilee, beheld the sepulchre, and how his body was laid. And they returned and prepared sweet odours, and ointments: but rested on the Sabboth day according to the commandment.

¶ On good Friday.

The Collects.

ALmighty God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the crosse, who liveth and reigneth, &c.

ALmighty and everlasting God, by whose spirit the whole body of the church is governed and sanctified: Receive our supplications and prayers which we offer before thee for all estates of men in thy holy congregation, that every member of the same in his vocation and ministery, may truly and godly serve thee, through our Lord Jesus Christ.

Mercifull

On good Friday.

MErcifull God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be converted and live, have mercy upon all Jews, Turks, Infidels, and Heretikes, and take from them all ignorance, hardneſſe of heart, and contempt of thy word: and ſo fetch them home, bleſſed Lord, to thy flock, that they may be ſaved among the remnant of the true Iſraelites, and be made one fold under one ſhepherd, Jeſus Chriſt our Lord, who liveth and reigneth, &c.

The epiſtle.

THe law (which hath but a ſhadow of good things to come, and not the very faſhion of things themſelves) can never with thoſe ſacrifices which they offer yeer by yeer continually, make the comers thereunto perfect. For would not then thoſe ſacrifices have ceaſed to have been offered, becauſe that the offerers once purged, ſhould have had no more conſcience of ſinnes? Nevertheleſſe, in thoſe ſacrifices is there mention made of ſins every yeer. For the blood of oxen and goats cannot take away ſins. Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not have, but a body thou haſt ordained me. Burnt offerings alſo for ſin haſt thou not allowed. Then ſaid I, Loe, I am here. In the beginning of the book it is written of me, that I ſhould do thy will, O God. Above, when he ſaith, ſacrifice and offering, and burnt ſacrifices, and ſin-offerings thou wouldeſt not have, neither haſt thou allowed them (which yet are offered by the law:) Then ſaid he, Loe, I am here to do thy will, O God: he taketh away the firſt to eſtabliſh the latter. By the which will we are made holy, even by the offering of the body of Jeſus Chriſt once for all. And every prieſt is ready daily miniſtring, and offering oftentimes one manner of oblation, Hebr. 10. 1.

tion, which can never take away sinnes. But this man after he had offered one sacrifice for sinnes, is set down for ever on the right hand of God, and from henceforth tarrieth till his foes be made his footstool. For with one offering hath he made perfect for ever them that are sanctified. The holy Ghost himself also beareth us record, even when he told before, This is the testament that I will make unto them: After those dayes (saith the Lord) I will put my lawes in their hearts, and in their mindes will I write them, and their sinnes and iniquities will I remember no more. And where remission of these things is, there is no more offering for sinnes. Seeing therefore brethren, that by the means of the blood of Jesu, we have liberty to enter into the holy place, by the new and living way which he hath prepared for us through the vail (that is to say) by his flesh: and seeing also that we have an high priest, which is ruler over the house of God, let us draw nigh with a true heart in a sure faith, sprinkled in our hearts from an evill conscience, and washed in our bodies with pure water. Let us keep the profession of our hope without wavering (for he is faithful that promised) and let us consider one another, to the intent that we may provoke unto love, and to good works, not forsaking the fellowship that we have among our selves, as the manner of some is: but let us exhort one another, and that so much the more, because ye see that the day draweth nigh.

The gospel.

John 18.1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he then entred with his disciples. Judas also which betrayed him, knew the place. For Jesus oft times resorted thither with his disciples. Judas then (after he had received a band of men, and ministers of the high priests and Pharisees) came

came thither with lanthorns, and firebrands, and weapons. And Jesus knowing all things that should come on him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. Judas also which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, whom seek ye? They said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if ye seek me therefore, let these go their way, that the saying might be fulfilled which he spake, Of them which thou gavest me, have I not lost one. Then Simon Peter having a sword, drew it, and smote the high priests servant, and cut off his right ear. The servants name was Malchus. Therefore saith Jesus unto Peter, Put up thy sword into the sheath: shall I not drink of the cup which my Father hath given me? Then the company, and the captain, and the ministers of the Jews took Jesus and bound him, and led him away to Annas first, for he was father in law to Caiaphas, which was the high priest the same yeer. Caiaphas was he that gave counsell to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: That disciple was known to the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple (which was known to the high priest) and spake to the damosell that kept the door, and brought in Peter. Then said the damosell that kept the door, unto Peter, Art not thou also one of this mans disciples? He said, I am not. The servants and ministers stood there, which had made a fire of coals, for it was cold, and they warmed themselves. Peter also stood among them, and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly in the world, I ever taught in the Synagogue, and in the temple, whither all the Jews have resorted, and in secret have I spoken nothing: why askest thou me? Ask them which heard me,

what I ſaid unto them: Behold, they can tell what I ſaid. When he had thus ſpoken, one of the miniſters which ſtood by, ſmote Jeſus on the face, ſaying, Anſwereſt thou the high prieſt ſo? Jeſus anſwered him, If I have evill ſpoken, bear witneſſe of the evill: but if I have well ſpoken, why ſmiteſt thou me? And Annas ſent him bound unto Caiaphas the high prieſt. Simon Peter ſtood and warmed himſelf. Then ſaid they unto him, Art not thou alſo one of his diſciples? He denied it, and ſaid, I am not. One of the ſervants of the high prieſt (his couſen whoſe ear Peter ſmote off) ſaid unto him, Did not I ſee thee in the garden with him? Peter therefore denied again, and immediately the cock crew. Then led they Jeſus from Caiaphas, into the hall of judgement: It was in the morning, and they themſelves went not into the Judgement hall, leſt they ſhould be defiled, but that they might eat the paſſeover. Pilate then went out to them, and ſaid, What accuſation bring you againſt this man? They anſwered and ſaid unto him, If he were not an evill doer, We would not have delivered him unto thee. Then ſaid Pilate unto them, Take ye him, and judge him after your own law. The Jews therefore ſaid unto him, It is not lawfull for us to put any man to death: that the words of Jeſus might be fulfilled which he ſpake, ſignifying what death he ſhould die. Then Pilate entred into the judgement hall again, and called Jeſus, and ſaid unto him, Art thou the King of the Jews? Jeſus anſwered, Sayeſt thou that of thy ſelf, or did other tell it thee of me? Pilate anſwered, Am I a Jew? Thine own nation, and high prieſts have delivered thee unto me: what haſt thou done? Jeſus anſwered, My kingdom is not of this world. If my kingdom were of this world, then would my miniſters ſurely fight, that I ſhould not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore ſaid unto him, Art thou a king then? Jeſus anſwered, Thou ſayeſt that I am a king. For this cauſe was I born, and for this cauſe came I into the world, that I ſhould bear witnes unto the truth: And all that are of the truth, hear my voyce. Pilate ſaid

unto

unto him, what thing is truth: And when he had said this, he went out again unto the Jews, and said unto them, I find in him no cause at all: Ye have a custom that I should deliver you one loose at Easter: will ye that I loose unto you the King of the Jews: Then cried they all again, saying, Not him but Barabbas: The same Barabbas was a murderer. Then Pilate took Jesus therefore, and scourged him: and the souldiers wound a crown of thorns, and put it on his head. And they did on him a purple garment, and came unto him, and said, Hail king of the Jews: And they smote him on the face. Pilate went forth again, and said unto them, Behold, I bring him forth to you, that ye may know that I finde no fault in him. Then came Jesus forth wearing a crown of thorn, and a robe of purple. And he saith unto them, Behold the man. When the high priests therefore, and the ministers saw him, they cryed, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him, for I finde no cause in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Sonne of God. When Pilate heard that saying, he was the more afraid, and went again into the judgement hall, and said unto Jesus, whence art thou: But Jesus gave him none answer. Then said Pilate unto him, Speakest thou not unto me: knowest thou not that I have power to crucifie thee, and have power to loose thee: Jesus answered, Thou couldest have no power at all against me, except it were given thee from above. Therefore he that delivered me unto thee, hath the more sinne. And from thenceforth sought Pilate means to loose him. But the Jews cryed, saying, If thou let him go, thou art not Cesars friend: for whosoever maketh himself a king is against Cesar. When Pilate heard that saying he brought Jesus forth, and sate down to give sentence, in a place that is called the pavement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Easter, about the sixth hour. And he saith unto the Jews, Behold your king. They cryed, saying, Away with him, away with him, crucifie him. Pilate saith

unto them, Shall I crucifie your king? The high priests answered, We have no king but Cesar. Then delivered he him to them to be crucified. And they took Jesus, and led him away. And he bare his crosse, and went forth into a place which is called the place of dead mens sculs, but in Hebrew Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the middest. And Pilate wrote a title, and put it upon the crosse. The writing was, Jesus of Nazareth, King of the Jews. This title read many of the Jews: for the place where Jesus was crucified, was neer to the city. And it was written in Hebrew, Greek, and Latine. Then said the high priests of the Jews to Pilate, write not king of the Jews: but that he said, I am king of the Jews. Pilate answered, What I have written, that I have written. Then the souldiers when they had crucified Jesus, took his garments, and made four parts, to every souldier a part, and also his coat. The coat was without seam, wrought upon thorowout. They said therefore among themselves, Let us not divide it, but cast lots for it who shall have it, that the scripture might be fulfilled, saying, They have parted my raiment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the crosse of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple whom he loved, standing, he saith unto his mother, Woman, behold thy sonne. Then said he to the disciple, Behold thy mother. And from that hour, the disciple took her for his own. After these things, Jesus knowing that all things were now performed, that the scripture might be fulfilled, he saith, I thirst. So there stood a vessell by, full of vineger: therefore they filled a spunge with vineger, and woond it about with hyssope, and put it to his mouth. As soon as Jesus then received the vineger, he said, It is finished, and bowed his head, and gave up the ghost. The Jews therefore because it was the preparing of the sabbath, that the bodies should not remain upon the crosse on the sabbath day (for that

sabbath

sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken down. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the souldiers with a spear thrust him into the side, and forthwith there came out blood and water. And he that saw it, bare record, and his record is true. And he knoweth that he saith true, that ye might beleeve also. For these things were done that the scripture should be fulfilled, Ye shall not break a bone of him. And again another scripture saith, They shall look upon him whom they have pierced. After this, Joseph of Arimathea (which was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take down the body of Jesus. And Pilate gave him licence. He came therefore and took the body of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) & brought of myrrhe and aloes mingled together about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes, with the odours, as the manner of the Jews, is to bury. And in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was never man laid. There laid they Jesus therefore because of the preparing of the sabbath of the Jews, for the sepulchre was nigh at hand.

Easter even.

The epistle.

IT is better (if the will of God be so) that ye suffer for well doing, then for evill doing: for as much as Christ hath once suffered for sinnes, the just for the unjust, to bring us to God, and was killed as pertaining to the flesh, but was quickned in the spirit. In which Spirit he also went and preached to the spirits that were in prison which somtime had been disobedient, when 1.Pet.3.17.

the long ſuffering of God was once looked for in the dayes of Noe, while the ark was a preparing: wherein a few, that is to ſay, eight ſouls were ſaved by the water, like as baptiſme alſo now ſaveth us: not the putting away of the filth of the fleſh, but in that a good conſcience conſenteth to God, by the reſurreetion of Jeſus Chriſt which is on the right hand of God, and is gone into heaven, angels, powers, and mights ſubdued unto him.

The goſpel.

Matth. 27. 57.



hen the even was come, there came a rich man of Arimathea, named Joſeph, which alſo was Jeſus diſciple. He went unto Pilate, and begged the body of Jeſus. Then Pilate commanded the body to be delivered. And when Joſeph had taken the body, he wrapped it in a clean linen cloth, and laid it in his new tomb, which he had hewen out even in the rock, and rolled a great ſtone to the doore of the ſepulchre, and departed. And there was Mary Magdalene, and the other Mary ſitting over againſt the ſepulchre. The next day that followeth the day of preparing, the high prieſts and phariſees came together unto Pilate, ſaying, Sir, we remember that this deceiver ſaid while he was yet alive, After three dayes I will riſe again. Command therefore that the ſepulchre be made ſure untill the third day, leſt his diſciples come and ſteal him away, and ſay unto the people, He is riſen from the dead: and the laſt errour ſhall be worſe then the firſt. Pilate ſaid unto them, Ye have a watch: go your way, make it as ſure as ye can. So they went and made the ſepulchre ſure with the watchmen, and ſealed the ſtone.

¶EASTER

¶ EASTER DAY.

¶ At morning prayer, in ſtead of the pſal. **O come let us, &c.** theſe ANTHEMS ſhall be ſung or ſaid,

CHriſt riſing again from the dead, now dieth not: death from henceforth hath no power upon him. For in that he died, he died but once to put away ſinne: but in that he liveth, he liveth unto God. And ſo likewiſe count your ſelves dead unto ſin, but living unto God in Chriſt Jeſus our Lord.

CHriſt is riſen again, the firſt fruits of them that ſleep. For ſeeing that by man came death, by man alſo cometh the reſurrection of the dead. For as by Adam all men do die: ſo by Chriſt all men ſhall be reſtored to life.

The collect.

ALmighty God, which through thine onely begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life, we humbly beſeech thee that as by thy ſpeciall grace preventing us, thou doeſt put in our mindes good deſires: So by thy continuall help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth, &c.

The epiſtle.

IF ye be riſen again with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affection on heavenly things, and not on earthly things. For yee are dead, and your life is hid with Chriſt in God. Whenſoever Chriſt (which is our life) ſhall ſhew himſelf, then ſhall yee alſo appear with him in glory. Mortifie therefore your earthly members, fornication, uncleanneſſe, unnaturall luſt, evill concupiſcence, and covetouſneſſe, which is worſhipping of idols: for which things ſake the wrath of God uſeth to come on the children of unbelief, among whom ye walked ſometime, when ye lived in them. Col. 3. 1.

¶ The

Munday in Easter week.

The gospel.

John 20. 1. THe first day of the sabbaths came Mary Magdalene early (when it was yet dark) unto the sepulchre, and saw the stone taken away from the grave. Then she ran and came to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the grave, & we cannot tell where they have laid him. Peter therefore went forth, and that other disciple, and came unto the sepulchre. They ran both together, and that other disciple did out-run Peter, and came first to the sepulchre. And when he had stouped down, he saw the linen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the sepulchre, and saw the linen clothes lie, and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by it self. Then went in also that other disciple, which came first to the sepulchre, and he saw & beleeved: for as yet they knew not the scripture, that he should rise again from death. Then the disciples went away again to their own home.

¶ Munday in Easter week.

The Collect.

ALmighty God, which through thy onely begotten Son Jesus Christ, hast overcome death, & opened unto us the gate of everlasting life, we humbly beseech thee, that as by thy speciall grace preventing us, thou doest put in our mindes good desires: so by thy continuall help we may bring the same to good effect, through Jesus Christ our Lord, who liveth, &c.

The Epistle.

Act. 10. 34. PEter opened his mouth, and said, Of a truth I perceive that there is no respect of persons with God: but in all people he that feareth him, and worketh righteousnesse, is accepted with him. Ye know the preaching that God sent unto the children of Israel, preaching peace

peace by Jesus Christ, which is Lord over all things, which preaching was published throughout all Jewry (and began in Galilee, after the baptisme which John preached) how God anointed Jesus of Nazareth with the holy Ghost, and with power: which Jesus went about doing good, and healing all that were oppressed of the devill: for God was with him. And we are witnesses of all things which he did in the land of the Jews, and at Jerusalem, whom they slew, and hanged on tree. Him God raised up the third day, and shewed him openly, not to all the people, but to us witnesses (chosen before of God for the same intent) which did eat and drink with him after he rose from death. And he commanded us to preach unto the people, and to testifie that it is he which was ordained of God to be the Judge of the quick and the dead. To him give all the prophets witnesse, that through his Name whosoever beleeveth in him, shall receive remission of sinnes.

The Gospel.

BEhold, two of his disciples went that same day to a town called Emmaus, which is from Jerusalem about threescore furlongs, and they talked together of all the things that had happened. And it chanced while they communed together and reasoned, Jesus himself drew neer, and went with them: but their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them (whose name was Cleophas) answered, and said unto him, Art thou onely a stranger in Jerusalem, and hast not known the things which have chanced there in these dayes? He said unto them, What things? And they said unto him, Of Jesus of Nazareth, which was a prophet, mighty in deed and word before God and all the people, and how the high priests and our rulers delivered him to be condemned to death Luk. 24. 13.

death, and have crucified him: but we trusted that it had been he which should have redeemed Israel. And as touching all these things, to day is even the third day that they were done. Yea, and certain women also of our company made us astonied, which came early unto the sepulchre, and found not his body, and came, saying, that they had seen a vision of angels, which said that he was alive. And certain of them which were with us, went to the sepulchre, and found it even so as the women had said, but him they saw not. And he said unto them, O fools and slow of heart to beleeve all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And he began at Moses, and all the prophets, and interpreted unto them in all Scriptures which were written of him. And they drew nigh unto the town which they went unto, and he made as though he would have gone further, and they constrained him, saying, Abide with us, for it draweth towards night, and the day is farre passed. And he went in to tarry with them. And it came to passe, as he sate at meat with them, he took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said between themselves, Did not our hearts burn within us, while he talked with us by the way, and opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared unto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

¶ Tuesday in Easter week.

The Collect.

ALmighty Father, which hast given thine onely Sonne to die for our sinnes, and to rise again for our justification: grant us so to put away the leaven of malice and wickednesse, that we may alway

alway serve thee in pureneſſe of living and truth, through Jeſus Chriſt our Lord.

The epiſtle.

YEe men and brethren, children of the generation of Abraham, and whoſoever among you feareth God, to you is this word of ſalvation ſent. For the inhabiters of Jeruſalem, and their rulers, becauſe they knew him not, nor yet the voices of the prophets, which are read every ſabbath day, they have fulfilled them in condemning him. And when they found no cauſe of death in him, yet deſired they Pilate to kill him. And when they had fulfilled all that were written of him, they took him down from the tree, and put him in a ſepulchre. But God raiſed him again from death the third day, and he was ſeen many dayes of them which went with him from Galilee to Jeruſalem, which are witneſſes unto the people. And we declare unto you, how that the promiſe which was made unto the fathers, God hath fulfilled to their children, even unto us, in that he raiſed up Jeſus again, even as it is written in the ſecond pſalm, Thou art my Sonne, this day have I begotten thee. As concerning that he raiſed him up from death, now no more to return to corruption, he ſaid on this wiſe, The holy promiſes made to David, will I give faithfully unto you. Wherefore he ſaith alſo in another place, Thou ſhalt not ſuffer thy holy One to ſee corruption. For David (after that he had in his time fulfilled the will of God) fell on ſleep, and was laid to his fathers, and ſaw corruption. But he whom God raiſed again, ſaw no corruption. Be it known unto you therefore (ye men and brethren) that through this man is preached unto you forgiveneſſe of ſinnes, and that by him all that beleeve are juſtified from all things, from which ye could not be juſtified by the law of Moſes. Beware therefore leſt that fall on you, which is ſpoken of in the prophets, Behold ye deſpiſers, and wonder, and periſh ye: For I do a work in your dayes, which ye ſhall not beleeve, though a man declare it unto you. Act. 13. 26.

The

The i. Sunday after Easter.

The Gospel.

Luke 24.36. IEsus stood in the midst of his disciples, and said unto them, Peace be unto you: It is I, fear not. But they were abashed and afraid, and supposed that they had seen a spirit. And he said unto them, why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is even I my self: handle me, and see: for a spirit hath no flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they beleeved not for joy, and wondred, he said unto them, Have ye here any meat? and they offered him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you: that all must be fulfilled which were written of me in the law of Moses, and in the prophets, and in the psalms. Then opened he their wits, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise again from death the third day, and that repentance and remission of sinnes should be preached in his Name among all nations, and must begin at Jerusalem. And ye are witnesses of these things.

¶ The first Sunday after Easter.

The Collect.

ALmighty God, which, &c. (As at the Communion on Easter day.)

The Epistle.

1. Joh. 5.4. ALl that is born of God, overcometh the world. And this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that beleeveth that Jesus is the Sonne of God? This Jesus Christ is he that came by water and blood: not by water onely, but by water and blood. And it is

is the ſpirit that beareth witneſſe, becauſe the ſpirit is truth. For there are three which bear record in heaven, the Father, the Word, and the holy Ghoſt, and theſe three are one. And there are three which bear record in earth, the ſpirit, and water, and blood, and theſe three are one. If we receive the witneſſe of men, the witneſſe of God is greater: for this is the witneſſe of God which he teſtified of his Sonne. He that beleeveth on the Sonne of God, hath the witneſſe in himſelf: he that beleeveth not God, hath made him a lyar, becauſe he beleeveth not the record that God gave of his Son. And this is the record, how that God hath given to us eternall life, and this life is in his Sonne. He that hath the Son hath life, and he that hath not the Sonne, hath not life.

The goſpel.

THe ſame day at night, which was the first day of the ſabbaths, when the doors were ſhut (where the diſciples were aſſembled together for fear of the Jews) came Jeſus and ſtood in the midſt, and ſaid unto them, Peace be unto you. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad when they ſaw the Lord. Then ſaid Jeſus unto them again, Peace be unto you. As my Father ſent me, even ſo ſend I you alſo. And when he had ſaid theſe words, he breathed on them, and ſaid unto them, Receive ye the holy Ghoſt. whoſoevers ſinnes ye remit, they are remitted unto them, and whoſoevers ſinnes ye retain, they are retained. John 20.19

¶ The ſecond ſunday after Eaſter.

The collect.

ALmighty God, which haſt given thine onely Son to be unto us both a ſacrifice for ſinne, and alſo an enſample of godly life, give us the grace that we may alwayes moſt thankfully receive that his

ineſtimable

ineſtimable benefit, and alſo dayly endeavour our ſelves to follow the bleſſed ſteps of his moſt holy life, through the ſame Jeſus Chriſt our Lord.

The epiſtle.

1.Pet.2.19. THis is thank worthy, if a man for conſcience toward God endure grief, and ſuffer wrong undeſerved. For what praiſe is it, if when ye be buffeted for your faults, ye take it patiently? But and if when ye do well, ye ſuffer wrong, and take it patiently, then is there thank with God: for hereunto verily were ye called. For Chriſt alſo ſuffered for us, leaving us an example that ye ſhould follow his ſteps, which did no ſinne, neither was there guile found in his mouth, which when he was reviled, reviled not again: when he ſuffered, he threatned not, but committed the vengeance to him that judgeth righteouſly. which his own ſelf bare our ſinnes in his body on the tree, that we being delivered from ſinne, ſhould live unto righteouſneſſe, by whoſe ſtripes ye were healed. For ye were as ſheep going aſtray, but are now turned unto the ſhepherd and biſhop of your ſouls.

The goſpel.

Joh.10.11. CHriſt ſaid, I am the good ſhepherd. A good ſhepherd giveth his life for the ſheep. An hired ſervant, and he which is not the ſhepherd (neither the ſheep are his own) ſeeth the woolf coming, and leaveth the ſheep, and fleeth, and the woolf catcheth and ſcattereth the ſheep. The hired ſervant fleeth, becauſe he is an hired ſervant, and careth not for the ſheep. I am the good ſhepherd, and know my ſheep, and am known of mine. As my Father knoweth me, even ſo know I alſo my Father: and I give my life for the ſheep. And other ſheep I have which are not of this fold: them alſo muſt I bring, and they ſhall hear my voice; and there ſhall be one fold, and one ſhepherd.

¶ The

The iii. ſunday after Eaſter.

The collect.

ALmighty God, which ſheweſt to all men that be in errour, the light of thy truth, to the intent that they may return into the way of righteouſneſſe: grant unto all them that be admitted into the fellowſhip of Chriſts religion, that they may eſchew thoſe things that be contray to their profeſſion, and follow all ſuch things as be agreeable to the ſame, through our Lord Jeſus Chriſt.

The epiſtle.

DEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which fight againſt the ſoul, and ſee that ye have honeſt converſation among the Gentiles, that whereas they backbite you as evil doers, they may ſee your good works, and praiſe God in the day of viſitation. Submit your ſelves therefore every man for the Lords ſake, whether it be unto the king, as unto the chief head, either unto rulers, as unto them that are ſent of him for the puniſhment of evil doers, but for the laud of them that do well. For ſo is the will of God, that with well-doing ye may ſtop the mouthes of foolish and ignorant men, as free, and not as having the libertie for a cloak of maliciouſneſſe, but even as the ſervants of God. Honour all men: Love brotherly fellowſhip: Fear God: Honour the king. 1.Pet.2.11.

The goſpel.

JEſus ſaid to his diſciples, After a while ye ſhall not ſee me, and again after a while ye ſhall ſee me: for I go to the Father. Then ſaid ſome of his diſciples between themſelves, What is this that he ſaith unto us, After a while ye ſhall not ſee me, and again after a while ye ſhall ſee me, and that I go to the Father: They ſaid therefore, What is this that he ſaith, After a while: we cannot tell what he ſaith. Jeſus perceived that they would Joh.16.16.

aſk him, and ſaid unto them, Do enquire of this betweene your ſelves, becauſe I ſaid, After a while ye ſhall not ſee me: and again, after a while ye ſhall ſee me. Verily, verily I ſay unto you, Ye ſhall weep and lament, but contrariwiſe the world ſhall reioyce. Ye ſhall ſorrow, but your ſorrow ſhall be turned into ioy. A woman when ſhe travelleth, hath ſorrow, becauſe her houre is come: but aſſoon as ſhe is delivered of the childe, ſhe remembreth no more the anguiſh, for ioy that a man is borne into the world. And ye now therefore have ſorrow: but I will ſee you again, and your hearts ſhall reioyce, and your ioy ſhall no man take from you.

¶ The fourth ſunday after Eaſter.

The collect.

ALmightie God, which doeſt make the mindes of all faithfull men to be of one will, grant unto thy people, that they may love the thing which thou commandeſt, and deſire that which thou doeſt promiſe, that among the ſundry and manifold changes of the world, our hearts may ſurely there be fixed, whereas true ioyes are to be found, through Chriſt our Lord.

The epiſtle.

Jam. 1. 17. EVery good gift, and every perfect gift is from above, and cometh downe from the Father of lights, with whom is no variablenes, neither ſhadow of change. Of his own will begat he us with the word of truth, that we ſhould be the firſt fruits of his creatures. Wherefore, dear brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthineſſe, and ſuperfluitie of malitiouſneſſe, and receive with meekneſſe the word that is grafted in you, which is able to ſave your ſouls.

The

The fift ſunday after Eaſter.

The goſpel.

IEſus ſaid unto his diſciples, Now go I my way to him that ſent me, and none of you asketh me whither I go: but because I have ſaid ſuch things unto you, your hearts are full of ſorrow. Nevertheleſſe, I tell you the truth, It is expedient for you that I go away. For if I go not away, that Comforter will not come unto you: but if I depart, I will ſend him unto you. And when he is come, he will rebuke the world of ſin, and of righteouſneſſe, and of judgement. Of ſin, because they beleeve not on me. Of righteouſneſſe, because I go to my Father, and ye ſhall ſee me no more. Of judgement, because the prince of this world is judged already. I have yet many things to ſay unto you, but ye cannot bear them away now. Howbeit, when he is come, which is the Spirit of truth, he will lead you into all truth. He ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak, and he will ſhew you things to come. He ſhall glorifie me, for he ſhall receive of mine, and ſhall ſhew unto you. All things that the Father hath are mine: therefore ſaid I unto you, that he ſhall take of mine, and ſhew unto you. John 16.5

¶ The fift ſunday after Eaſter.

The collect.

LOrd from whom all good things do come, grant us thy humble ſervants, that by thy holy inſpiration, we may think thoſe things that be good, and by thy mercifull guiding may perform the ſame, through our Lord Jeſus Chriſt.

The epiſtle.

BE that ye be doers of the word, and not hearers onely, deceiving your own ſelves. For if any man hear the word, and declareth not the ſame by his works, he is like unto a man beholding his bodily face in a glaſſe: For aſſoon as he hath looked on himſelf, he goeth his way, and forgetteth Jam. 1.22.

getteth immediatly what his faſhion was. But whoſo looketh in the perfect law of libertie, and continueth therein (if he be not a forgetfull hearer, but a doer of the worke) the ſame ſhall be happy in his deed. If any man among you ſeem to be devout, and refraineth not his tongue, but deceiveth his own heart, this mans devotion is in vain. Pure devotion, and undefiled before God the Father, is this, to viſit the fatherleſſe and widows in their adverſity, and to keep himſelf unſpotted of the world.

The goſpel.

Joh. 16. 23

VErily, verily I ſay unto you, whatſoever ye aſk the Father in my Name, he will give it you. Hitherto have ye aſked nothing in my Name. Aſk, and ye ſhall receive, that your joy may be full. Theſe things have I ſpoken unto you by proverbs. The time will come, when I ſhall no more ſpeak unto you by proverbs, but I ſhall ſhew you plainly from my Father. At that day ſhall ye aſk in my Name. And I ſay not unto you, that I will ſpeak unto my Father for you: For the Father himſelf loveth you, becauſe ye have loved me, and have beleeved that I came out from God. I went out from the Father, and came into the world. Again, I leave the world, and go to the Father. His diſciples ſaid unto him, Lo, now thou talkeſt plainly, and ſpeakeſt no proverb. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſk thee any queſtion, therefore beleeve we that thou cameſt from God. Jeſus anſwered them, Now ye do beleeve: behold, the hour draweth nigh, and is already come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone: And yet am I not alone, for the Father is with me. Theſe words have I ſpoken unto you, that in me ye might have peace, for in the world ſhall ye have tribulation: But be of good cheer, I have overcome the world.

¶ The

The aſcenſion day.

The collect.

GRant, we beſeech thee, Almighty God, that like as we do beleeve thy onely begotten Sonne our Lord to have aſcended into the heavens: So we may alſo in heart and minde thither aſcend, and with him continually dwel, who liveth and reigneth with thee and the holy Ghoſt, one God world without end.

The epiſtle.

IN the former treattle, dear Theophilus, Acts 1. 1.
we have ſpoken of all that Jeſus began to do, and teach, untill the day in which he was taken up, after that he through the holy Ghoſt had given Commandments unto the apoſtles, whom he had choſen, to whom alſo he ſhewed himſelf alive after his paſſion, (and that by many tokens) appearing unto them fourty dayes, and ſpeaking of the kingdom of God, and gathered them together, and commanded them that they ſhould not depart from Jeruſalem, but to wait for the promiſe of the Father, whereof (ſaith he) yee have heard of me. For John truely baptized with water, but ye ſhall be baptized with the holy Ghoſt after theſe few dayes. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power. But ye ſhall receive power after the holy Ghoſt is come upon you: and ye ſhall be Witneſſes unto me, not onely in Jeruſalem, but alſo in all Jury, and in Samaria, and even unto the worlds end. And when he had ſpoken theſe things, while they beheld, he was taken up on high, and a cloud received him up out of their ſight. And while they looked ſtedfaſtly up toward heaven as he went, behold, two men ſtood by them in white apparell, which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come, even as ye have ſeen him go into heaven.

Sunday after aſcenſion day.

The goſpel.

Mar. 16. 14.  ESus appeared unto the eleven as they ſate at meat, and caſt in their teeth their unbeliefe and hardneſſe of heart, becauſe they beleeved not them which had ſeen that he was riſen again from the dead. And he ſaid unto them, Go ye into all the world, and preach the goſpel to all creatures: He that beleeveth and is baptized, ſhall be ſaved: but he that beleeveth not, ſhall be damned. And theſe tokens ſhall follow them that beleeve: In my Name they ſhall caſt out devils, they ſhall ſpeak with new tongues, they ſhall drive away ſerpents, and if they drink any deadly thing, it ſhall not hurt them: they ſhall lay their hands on the ſick, and they ſhall recover. So when the Lord had ſpoken unto them, he was received into heaven, and is on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with miracles following.

¶ Sunday after aſcenſion day.

The collect.

 God the King of glory, which haſt exalted thine onely Sonne Jeſus Chriſt with great triumph unto thy kingdom in heaven: we beſeech thee leave us not comfortleſſe, but ſend to us thine holy Ghoſt to comfort us, and exalt us unto the ſame place whither our ſaviour Chriſt is gone before, who liveth and reigneth with thee, &c.

The epiſtle.

1. Pet. 4. 7.  He end of all things is at hand. Be ye therefore ſober, and watch unto prayer. But above all things, have fervent love among your ſelves: for love ſhall cover the multitude of ſinnes. Be ye harberours one to another without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good miniſters

niſters of the manifold graces of God. If any man ſpeak, let him talk as the words of God. If any man miniſter, let him do it, as of the abilitie which God miniſtreth to him: that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for ever and ever. Amen.

The goſpel.

When the Comforter is come, whom I will ſend unto you from the Father, (even the Spirit of Truth, which proceedeth of the Father) he ſhall teſtifie of me, and ye ſhall bear witneſſe alſo, becauſe ye have been with me from the beginning. Theſe things have I ſaid unto you, becauſe ye ſhould not be offended. They ſhall excommunicate you, yea, the time ſhall come, that whoſoever killeth you, will think that he doth God ſervice. And ſuch things will they do unto you, becauſe they have not known the Father, neither yet me. But theſe things have I told you, that when the time is come, ye may remember then that I told you. Joh. 15. 26.

¶ Whitſunday.

The collect.

GOD which as upon this day haſt taught the hearts of thy faithfull people by the ſending to them the light of thy holy Spirit: Grant us by the ſame Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſu our Saviour, Who liveth and reigneth with thee, in the unity of the ſame Spirit, one God World without end.

VVhitſunday.

The epiſtle.

Act. 2. 1. WHen the fifty daies were come to an end, they were all with one accord together in one place, and ſuddenly there came a ſound from heaven, as it had been the coming of a mighty winde, and it filled all the houſe where they ſate. And there appeared unto them cloven tongues, like as they had been of fire, and it ſate upon each of them, and they were all filled with the holy Ghoſt, and began to ſpeak with other tongues, even as the ſame Spirit gave them utterance. There were dwelling at Jeruſalem, Jews, deuout men, out of every nation of them that are under heaven. When this was noiſed about, the multitude came together, and were aſtonied, becauſe that every man heard them ſpeak with his own language. They wondred all, and marvelled, ſaying, among themſelves, Behold, are not all theſe which ſpeak of Galilee? And how hear we every man his own tongue wherein we were born? Parthians, and Medes, and Elamites, and the inhabiters of Meſopotamia, and of Jury, and of Cappadocia, of Pontus, and Aſia, Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beſide Cyrene, and ſtrangers of Rome, Jews and Proſelites, Cretes and Arabians, we have heard them ſpeak in our own tongues the great works of God.

The goſpel.

Joh. 14. 15. IEſus ſaid unto his diſciples, If ye love me, keep my commandments, and I will pray the Father, & he ſhal give you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive, becauſe the world ſeeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſſe, but will come to you. Yet a little while, and the world ſeeth me no more, but ye ſee me: for I live, & ye ſhall live. That day ſhall ye know that I am in my Father, and you in me, and I in you. He that hath my commandments,

ments, and keepeth them, the ſame is he that loveth me. And he that loveth me ſhalbe loved of my Father, and I will love him, and will ſhew mine own ſelf unto him. Judas ſaith unto him (not Judas Iſcariot) Lord, what is done that thou wilt ſhew they ſelf unto us, and not unto the world? Jeſus anſwered and ſaid unto him, If a man love me, he wil keep my ſayings, and my Father will love him, and we will come unto him, and dwell with him. He that loveth me not, keepeth not my ſayings. And the word which ye hear, is not mine, but the Fathers which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you: but the Comforter which is the holy Ghoſt, whom my Father will ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your hearts be grieved, neither fear. Ye have heard how I ſaid unto you, I go and come again unto you. If ye loved me, ye would verily reioyce, becauſe I ſaid, I go unto the Father: for the Father is greater then I. And now have I ſhewed you before it come, that when it is come to paſſe, ye might beleeve. Hereafter will I not talk many words unto you: for the prince of this world cometh, and hath nought in me, but that the world may know that I love the Father. And as the Father gave me commandment, even ſo do I.

¶ Munday in Whitſun-week.

The collect.

GOd, which as upon this day haſt taught the hearts of thy faithfull, &c. As upon Whitſunday.

The epiſtle.

THen Peter opened his mouth, and ſaid, Of a truth I perceive that there is no reſpect of perſons with God: but in all people, he that feareth him, and worketh righteouſneſſe, is accepted with him. Ye know the preaching that God ſent unto the children of Iſrael, preaching peace by Jeſus Acts 10.34

Munday in whitſun-week.

Jeſus Chriſt, which is Lord over all things. Which preaching was publiſhed thorowout all Jury, and began in Galilee after the baptiſme which John preached, how God anointed Jeſus of Nazareth with the holy Ghoſt, and with power. which Jeſus went about doing good, and healing all that were oppreſſed of the devill: for God was with him. And we are witneſſes of all things which he did in the land of the Jews, and at Jeruſalem: whom they ſlew and hanged on a tree: him God raiſed up the third day, and ſhewed him openly, not to all the people, but unto us witneſſes (choſen before of God for the ſame intent) which did eat and drink with him after he roſe from death. And he cõmanded us to preach unto the people, and to teſtifie that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witneſſe, that through his Name whoſoever beleeveth in him, ſhall receive remiſſion of ſinnes. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the preaching. And they of the circumciſion which beleeved, were aſtonied, as many as came with Peter, becauſe that on the Gentiles alſo was ſhed out the gift of the holy Ghoſt: For they heard them ſpeak with tongues, and magnifie God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, which have received the holy Ghoſt as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry a few dayes.

The goſpel.

Joh. 3. 16.

SO God loved the world, that he gave his onely begotten Sonne, that whoſoever beleeveth in him, ſhould not periſh, but have everlaſting life. For God ſent not his Sonne into the world, to condemn the world, but that the world through him might be ſaved. He that beleeveth on him, is not condemned. But he that beleeveth not, is condemned already, becauſe he hath not beleeved in the Name of the onely begotten Sonne of God.

And

Tueſday in whitſun week.

And this is the condemnation, that light is come into the world, and men loved darkneſſe more then light, becauſe their deeds were evill. For every one that evill doth, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doth the truth, cometh to the light, that his deeds may be known, how that they are wrought in God.

¶ Tueſday in whitſun week.

The collect.

GOd which as upon this day haſt taught the hearts of thy faithfull, &c. As upon whitſunday.

The epiſtle.

When the apoſtles which were at Jeruſalem, heard ſay that Samaria had received the word of God, they ſent unto them Peter and John, which when they were come down, prayed for them, that they might receive the holy Ghoſt. For as yet he was come on none of them, but they were baptized onely in the Name of Chriſt Jeſu. Then laid they their hands on them, and they received the holy Ghoſt. Acts 8.14

The goſpel.

Verily, verily I ſay unto you, He that entreth not in by the doore into the ſheepfold, but climbeth up ſome other way, the ſame is a thief and a murderer: but he that entreth in at the doore is the ſhepherd of the ſheep: To him the porter openeth, and the ſheep hear his voice and he calleth his own ſheep by name, and leadeth them out. And when he hath ſent forth his own ſheep, he goeth before them, and the ſheep follow him, for they know his voice. A ſtranger will they not follow, but will flee from him: for they know not the voice of ſtrangers. This proverb ſpake Jeſus unto them, but they underſtood Joh. 10.1.

not

not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again, Verily, verily I ſay unto you, I am the dooꝛ of the ſheep. All, even as many as came beꝼoꝛe me, are theeves and murderers, but the ſheep did not hear them. I am the dooꝛ, by me if any enter in, he ſhall be ſafe, and ſhall go in and out, and finde paſture. A thief cometh not but foꝛ to ſteal, kill, and deſtroy. I am come that they might have life, and that they might have it moꝛe abundantly.

¶ Trinity ſunday.

The collect.

ALmighty and everlaſting God, which haſt given unto us thy ſervants grace, by the confeſſion of a true faith to acknowledge the glory of the eternall Trinitie, and in the power of the divine Maieſtie to woꝛſhip the Unity: we beſeech thee, that thꝛough the ſtedfaſtneſſe of this faith, we may evermoꝛe be defended from all adverſitie, which liveſt and reigneſt one God woꝛld without end. Amen.

The epiſtle.

Revel. 4. 1

AFter this I looked, and behold, a dooꝛ was open in heaven, and the firſt voice which I heard, was as it were of a trumpet talking with me, which ſaid, Come up hither, and I will ſhew thee things which muſt be fulfilled hereafter. And immediatly I was in the ſpirit, and behold, a ſeat was ſet in heaven, and one ſate on the ſeat. And he that ſate, was to look upon, like unto a jaſper ſtone, and a ſardine ſtone. And there was a rainbow about the ſeat, in ſight like unto an emerald. And about the ſeat were four and twenty ſeats, and upon the ſeats four and twentie elders ſitting, clothed in white raiment, and had on their heads crowns of gold. And out of the ſeat pꝛoceeded lightnings and thundꝛing, and voices. And there were

were ſeven lamps of fire burning before the ſeat, which are the ſeven ſpirits of God. And before the ſeat there was a ſea of glaſſe like unto Chriſtall, and in the midſt of the ſeat, and round about the ſeat, were four beaſts full of eyes before and behinde. And the firſt beaſt was like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face like a man, and the fourth beaſt was like a flying eagle. And the four beaſts had each of them ſix wings about him, and they were full of eyes within. And they did not reſt day neither night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when thoſe beaſts gave glory, and honour, and thanks to him that ſat on the throne (which liveth for ever and ever) the four and twenty elders fell down before him that ſat on the throne, and worſhipped him that liveth for ever, and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord our God, to receive glory, and honour, and power, for thou haſt created all things, and for thy wils ſake they are, and were created.

The goſpel.

THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God, for no man could do ſuch miracles as thou doeſt, except God were with him. Jeſus anſwered, and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born from above, he cannot ſee the kingdom of God. Nicodemus ſaid unto him, How can a man be born when he is old? Can he enter into his mothers womb, and be born again? Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water and of the ſpirit, he cannot enter into the kingdom of God. That which is born of the fleſh is fleſh: and that which is born of the ſpirit is ſpirit. Marvell not thou that I ſaid unto John 3. 1.

unto thee, Ye muſt be borne from above. The winde bloweth where it liſteth, and thou heareſt the ſound thereof, but thou canſt not tell whence it cometh, nor whither it goeth: ſo is every one that is borne of the ſpirit. Nicodemus anſwered, and ſaid unto him, How can theſe things be? Jeſus anſwered and ſaid unto him, Art thou a maſter in Iſrael, & knoweſt not theſe things? Verily, verily I ſay unto thee, We ſpeak that we know, and teſtifie that we have ſeen, and ye receive not our witneſſe. If I have told you earthly things, and ye beleeve not, how ſhall ye beleeve if I tell you of heavenly things? And no man aſcendeth up to heaven, but he that came downe from heaven, even the Son of man which is in heaven. And as Moſes lift up the ſerpent in the wilderneſſe, even ſo muſt the Son of man be lift up, that whoſoever beleeveth in him, perish not, but have everlaſting life.

¶ The firſt ſunday after Trinity.

The collect.

GOd, the ſtrength of all them that truſt in thee, mercifully accept our prayers: and becauſe the weakneſſe of our mortall nature can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may pleaſe thee both in will and deed, through Jeſus Chriſt our Lord.

The epiſtle.

1 Joh. 4. 7. DEarly beloved, let us love one another, for love cometh of God, and every one that loveth, is borne of God, and knoweth God. He that loveth not, knoweth not God: for God is love. In this appeareth the love of God to us-ward, becauſe that God ſent his onely begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the agreement for our ſins.

ſinnes. Dearly beloved, if God ſo loved us, we ought alſo one to love another. No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfect in us. Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit. And we have ſeen, and do teſtifie, that the Father ſent the Sonne to be the Saviour of the world. Whoſoever confeſſeth that Jeſus is the Sonne of God, in him dwelleth God, and he in God. And we have known and beleeved the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is the love perfect in us, that we ſhould truſt in the day of judgement: for as he is, even ſo are we in this world. There is no fear in love, but perfect love caſteth out fear: for fear hath painfulneſſe. He that feareth, is not perfect in love. We love him, for he loved us firſt. If any man ſay, I love God, and yet hateth his brother, he is a liar. For how can he that loveth not his brother whom he hath ſeen, love God whom he hath not ſeen? and this commandment have we of him, that he which loveth God, ſhould love his brother alſo.

The goſpel.

THere was a certain rich man, Luk. 16. 19.
which was clothed in purple and fine white, and fared deliciouſly every day. And there was a certain begger named Lazarus, which lay at his gate full of ſores, deſiring to be refreſhed with the crumbs which fell from the rich mans board, and no man gave unto him: The dogs came alſo, and licked his ſores. And it fortuned that the begger died, and was carried by the angels into Abrahams boſome. The rich man alſo died, and was buried. And being in hell in torments, he lift up his eyes, and ſaw Abraham afarre off, and Lazarus in his boſome, and he cryed, and ſaid, Father Abraham, have mercie on me, and ſend

send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Sonne, remember that thou in thy life time receivedst thy pleasure, and contrariwise Lazarus received pain: but now he is comforted, and thou art punished. Beyond all this, betweene us and you there is a great space set, so that they which would go from hence to you cannot, neither may come from thence to us. Then he said, I pray thee therefore father, send him to my fathers house, (for I have five brethren) for to warn them, lest they come also into this place of torment. Abraham said unto him, They have Moses and the prophets, let them hear them. And he said, Nay father Abraham, but if one come unto them from the dead, they will repent. He said unto him, If they hear not Moses and the prophets, neither will they beleeve, though one rise from death again.

¶ The ii. sunday after Trinity.

The collect.

LOrd make us to have a perpetuall fear and love of thy holy Name, for thou never failest to help and govern them whom thou doest bring up in thy stedfast love. Grant this, &c.

The epistle.

1. John 3. 13.

MArvell not, my brethren, though the world hate you. We know that we are translated from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a manslayer. And ye know that no manslayer hath eternall life abiding in him. Hereby perceive we love, because he gave his life for us, and we ought to give our lives for the brethren. But whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

My

The ii. ſunday after Trinity.

My babes, let us not love in word, neither in tongue: but in deed and veritie. Hereby we know that we are of the veritie, and can quiet our hearts before him. For if our heart condemn us, God is greater then our heart, and knoweth all things. Dearly beloved, if our heart condemn us not, then have we truſt to God-ward, and whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things whith are pleaſant in his ſight. And this is his commandment, that we beleeve on the Name of his Sonne Jeſus Chriſt, and love one another as he gave commandment. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, even by the Spirit which he hath given us.

The goſpel.

A Certain man ordained a great ſupper, and bade many, and ſent his ſervant at ſupper time, to ſay to them that were bidden, Come, for all things are now ready. And they all at once began to make excuſe. The firſt ſaid unto him, I have bought a farm, and I muſt needs go and ſee it, I pray thee have me excuſed. And another ſaid, I have bought five yoke of oxen, and I go to prove them, I pray thee have me excuſed. And another ſaid, I have married a wife, and therefore I cannot come. And the ſervant returned, and brought his maſter word again therof. Then was the good-man of the houſe diſpleaſed, and ſaid to his ſervant, Go out quickly into the ſtreets and quarters of the citie, and bring in hither the poor and feeble, and the halt, and blinde. And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room. And the Lord ſaid unto his ſervant, Go out into the high wayes and hedges, and compell them to come in, that my houſe may be filled. For I ſay unto you, that none of theſe men which were bidden, ſhall taſte of my ſupper. Luke 14. 16.

I ¶ The

The iii. ſunday after Trinity.

The collect.

LOrd, we beſeech thee mercifully to hear us, and unto whom thou haſt given an heartie deſire to pray, grant that by thy mightie aid we may be defended through Jeſus Chriſt our Lord.

The epiſtle.

1.Pet.5.5. SUbmit your ſelves every man one to another, knit your ſelves together in lowlineſſe of minde: for God reſiſteth the proud, and giveth grace to the humble. Submit your ſelves therefore under the mightie hand of God, that he may exalt you when the time is come. Caſt all you care upon him, for he careth for you. Be ſober, and watch: for your adverſary the devill, as a roaring lion walketh about, ſeeking whom he may devour: whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are appointed unto your brethren that are in the world. But the God of all grace, which hath called us unto his eternall glory by Chriſt Jeſus, ſhall his own ſelf (after that ye have ſuffered a little affliction) make you perfect, ſettle, ſtrength and ſtabliſh you. To him be glory and dominion for ever and ever. Amen.

The goſpel.

Luk.15.1. THen reſorted unto him all the publicanes and ſinners, for to hear him. And the Phariſees and Scribes murmured, ſaying, He receiveth ſinners, and eateth with them. But he put forth this parable unto them, ſaying, What man among you, having an hundred ſheep (if he loſe one of them) doth not leave ninetie & nine in the wilderneſſe, and goeth after that which is loſt, untill he finde it? And when he hath found it, he layeth it on his ſhoulders with joy: and aſſoon as he cometh home,

home, he calleth together his lovers and neighbours, ſaying unto them, Reioyce with me, for I have found my ſheep which was loſt. I ſay unto you, that likewiſe ioy ſhall be in heaven over one ſinner that repenteth, more then over nineтie and nine juſt perſons which need no repentance. Either what woman having ten groats (if ſhe loſe one) doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe finde it: and when ſhe hath found it, ſhe calleth her lovers and her neighbours together, ſaying, Reioyce with me, for I have found the groat which I loſt. Likewiſe I ſay unto you, ſhall there be ioy in the preſence of the angels of God, over one ſinner that repenteth.

¶ The fourth ſunday after Trinity.

The collect.

GOd the protectour of all that truſt in thee, without whom nothing is ſtrong, nothing is holy: encreaſe and multiply upon us thy mercy, that thou being our ruler and guide, we may ſo paſſe thorow things temporall, that we finally loſe not the things eternall: Grant this, heavenly Father, for Jeſus Chriſts ſake our Lord.

The epiſtle.

I Suppoſe that the afflictions of this life are not worthy of the glory which ſhall be ſhewed upon us. For the fervent deſire of the creature abideth, looking when the ſons of God ſhall appear, becauſe the creature is ſubdued to vanity againſt the will thereof, but for his will which hath ſubdued the ſame in hope. For the ſame creature ſhall be delivered from the bondage of corruption, into the glorious libertie of the ſonnes of God. For we know that every creature groaneth with us alſo, and travelleth in pain, even unto this time: not only it, but we alſo which have the firſt fruits of the Spirit, mourn in our ſelves alſo, and wait for the adoption of the children of God, even the deliverance of our bodies. Rom 8.18

The v. ſunday after Trinity.

The goſpel.

Luk.6.36.  E ye mercifull, as your Father alſo is mercifull. Judge not, and ye ſhall not be judged. Condemn not, and ye ſhall not be condemned. Forgive, and ye ſhall be forgiven. Give, and it ſhall be given unto you: good meaſure, and preſſed down, and ſhaken together, and running over ſhall men give into your boſoms. For with the ſame meaſure that ye mete withall, ſhall other men mete to you again. And he put forth a ſimilitude unto them, Can the blinde lead the blinde? Do they not both fall into the ditch? The diſciple is not above his Maſter. Every man ſhall be perfect, even as his Maſter is. Why ſeeſt thou a mote in thy brothers eye, but conſidereſt not the beam that is in thine own eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou ſeeſt not the beam that is in thine own eye? Firſt, thou hypocrite, caſt out the beam out of thine own eye, then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

¶ The fifth ſunday after Trinity.

The collect.

 Rant Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy congregation may joyfully ſerve thee in all godly quietneſſe, through Jeſus Chriſt our Lord.

The epiſtle.

1.Pet.3.8.  E you all of one minde, and of one heart, love as brethren, be pitifull, be curteous, (meek) not rendring evill for evill, or rebuke for rebuke: but contrariwiſe bleſſe, knowing that ye are thereunto called, even that ye ſhould be heirs of the bleſſing. For he that doth long after life, and loveth to ſee good dayes, let him refrain his

his tongue from evil, and his lips that they speak no guile. Let him eschew evil and do good, let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers. Again, the face of the Lord is over them that do evil. Moreover, who is he that will harm you, if ye follow that which is good? Yea, happy are ye if any trouble happen unto you for righteousnesse sake. Be not ye afraid for any terrour of them, neither be ye troubled, but sanctifie the Lord God in your hearts.

The gospel.

IT came to passe, that when the people pressed upon him to hear the word of God, he stood by the lake of Genezareth, and saw two ships stand by the lakes side, but the fishermen were gone out of them, & were washing their nets. And he entred into one of the ships (which pertained to Simon) and prayed him that he would thrust out a little from the land. And he sate down and taught the people out of the ship. When he had left speaking, he said unto Simon, Launch out into the deep, and let slip your nets to make a draught. And Simon answered, and said unto him, Master, we have laboured all night, and have taken nothing: nevertheless, at thy commandment I will loose forth the net. And when they had so done, they inclosed a great multitude of fishes. But their net brake, and they beckned to their fellows which were in the other ship, that they should come and help them. And they came and filled both ships, that they sunk again. When Simon Peter saw this, he fell down at Jesus knees, saying, Lord, go from me, for I am a sinfull man. For he was astonied, and all that were with him at the draught of fishes which they had taken: and so was Luke 5.1.

alſo James and Iohn the ſonnes of Zebedee, which were partners with Simon. And Ieſus ſaid unto Simon, Feare not, from henceforth thou ſhalt catch men. And they brought the ſhips to land, and forſook all, and followed him.

¶ The vi. ſunday after Trinity.

The collect.

GOD which haſt prepared to them that love thee, ſuch good things as paſſe mans underſtanding, poure into our hearts ſuch love towards thee, that we loving thee in al things, may obtain thy promiſes, which exceed all that we can deſire, through Ieſus Chriſt our Lord.

The epiſtle.

Rom. 6. 3. KNow ye not, that all we which are baptized in Ieſus Chriſt, are baptized to die with him? We are buried then with him by baptiſme for to die, that likewiſe as Chriſt was raiſed from death by the glory of the Father, even ſo we alſo ſhould walk in a new life. For if we be grafted in death like unto him, even ſo ſhall we be partakers of his holy Reſurrection: knowing this, that our old man is crucified with him alſo, that the body of ſinne might utterly be deſtroyed, that henceforth we ſhould not be ſervants unto ſinne. For he that is dead is juſtified from ſinne. Wherefore if we be dead with Chriſt, we beleeve that we ſhall alſo live with him: knowing that Chriſt being raiſed from death, dieth no more, death hath no more power over him. For as touching that he died, he died concerning ſinne once: and as touching that he liveth he liveth unto God. Likewiſe conſider ye alſo, that ye are dead as touching ſinne, but are alive unto God through Ieſus Chriſt our Lord.

The

The vii. sunday after Trinity.

The gospel.

IEsus said unto his disciples, Except your righteousnesse exceed the righteousnesse of the scribes and Pharisees, ye cannot enter into the kingdom of heaven. Ye have heard that it was said unto them of old time, Thou shalt not kill: Whosoever killeth, shall be in danger of judgement. But I say unto you, that whosoever is angry with his brother unadvisedly, shall be in danger of judgement. And whosoever saith unto his brother, Racha, shall be in danger of a counsell: But whosoever saith, Thou fool, shall be in danger of hell fire. Therefore if thou offerest thy gift at the altar, and there remembrest that thy brother hath ought against thee, leave there thine offering before the altar, and go thy way first and be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the minister, and then thou be cast into prison. Verily I say unto thee, Thou shalt not come out thence, till thou hast payed the uttmost farthing. Mat. 5. 20.

¶ The vii. sunday after Trinity.

The collect.

LOrd of all power and might, which art the author and giver of all good things, graffe in our hearts the love of thy Name, increase in us true religion, nourish us with all goodnesse, and of thy great mercy keep us in the same, through Jesus Christ our Lord.

The epistle.

I Speak grossly, because of the infirmity of your flesh. As ye have given your members servants to uncleanesse, and to iniquity (from one iniquity to another) even so now give over your members servants unto righteousnesse, that ye may be sanctified. For when ye were servants Rom. 6. 19

The vii. ſunday after Trinity.

of ſinne, ye were void of righteouſneſſe. What fruit had ye then in thoſe things whereof ye are now aſhamed? For the end of thoſe things is death. But now are ye delivered from ſinne, and made the ſervants of God, and have your fruit to be ſanctified, and the end everlaſting life. For the reward of ſinne is death, but eternall life is the gift of God through Jeſus Chriſt our Lord.

The goſpel.

Mark. 8. 1.

IN thoſe dayes, when there was a very great company, & had nothing to eat, Jeſus called his diſciples unto him, and ſaid unto them, I have compaſſion on the people, becauſe they have been now with me three dayes, and have nothing to eat, and if I ſend them away faſting to their own houſes, they ſhall faint by the way: for divers of them came from farre. And his diſciples anſwered him, whence ſhould a man have bread here in the wilderneſſe, to ſatiſfie theſe? And he aſked them, How many loaves have ye? They ſaid, Seven. And he commanded the people to ſit down on the ground. And he took the ſeven loaves, & when he had given thanks, he brake, and gave to his diſciples to ſet before them: and they did ſet them before the people. And they had a few ſmall fiſhes: and when he had bleſſed, he commanded them alſo to be ſet before them. And they did eat and were ſufficed. And they took up of the broken meat that was left, ſeven baſkets full. And they that did eat, were about four thouſand. And he ſent them away.

¶ The viii. ſunday after Trinity.

The collect.

GOd whoſe providence is never deceived, we humbly beſeech thee, that thou wilt put away from us all hurtfull things, & give thoſe things which be profitable for us, through Jeſus Chriſt our Lord.

The

The viii. ſunday after Trinity.

The epiſtle.

BRethren, we are debtors, not to the fleſh to liue after the fleſh: for if ye liue after the fleſh, ye ſhall die. But if ye through the Spirit do mortifie the deeds of the body, ye ſhall liue. For as many as are led by the Spirit of God, they are the ſonnes of God. For ye haue not receiued the ſpirit of bondage to feare any more: but ye haue receiued the Spirit of adoption, whereby we crie Abba, Father. The ſame Spirit certifieth our ſpirit, that we are the ſonnes of God. If we be ſonnes, then are we alſo heirs, the heirs (I mean) of God, and heirs annexed with Chriſt, if ſo be that we ſuffer with him, that we may alſo be glorified together with him. Rom. 8. 12.

The goſpel.

BEware of falſe prophets, which come to you in ſheeps clothing, but inwardly they are rauening wolues: ye ſhall know them by their fruits. Do men gather grapes of thorns: or figges of thiſtles: Euen ſo euery good tree bringeth forth good fruits: but a corrupt tree bringeth forth euill fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Euery tree that bringeth not forth good fruit, is hewen downe and caſt into the fire. Wherefore by their fruit ye ſhall know them. Not euery one that ſaith vnto me, Lord, Lord, ſhall enter into the kingdom of heauen: but he that doth the will of my Father which is in heauen, he ſhall enter into the kingdom of heauen. Matt. 7. 15.

¶ The ix. ſunday after Trinity.

The collect.

GRant to us, Lord, we beſeech thee, the Spirit to thinke and do alwayes ſuch things as be rightfull, that we which cannot be without thee, may by thee be able to liue according to thy will, through Jeſus Chriſt our Lord.

The

The ix. sunday after Trinity.

The epistle.

1. Cor. 10. 1. BRethren, I would not that ye should be ignorant, how that our fathers were all under the cloud, and all passed thorow the sea, & were all baptized vnder Moses in the cloud, and in the sea, and did all eat of one spirituall meat, and did all drink of one spirituall drink: and they drank of the spirituall Rock that followed them, which Rock was Christ. But in many of them had God no delight, for they were ouerthrowen in the wildernesse. These are ensamples to us, that we should not lust after evill things, as they lusted: and that we should not be worshippers of images, as were some of them, according as it is written: the people sate down to eat and drink, and rose up to play. Neither let us be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these things happened vnto them for ensamples: but are written to put us in remembrance, vpon whom the ends of the world are come vpon. Wherefore let him that thinketh he standeth take heed lest he fal. There hath none other temptation taken you, but such as followeth the nature of man. But God is faithfull, which shall not suffer you to be tempted above your strength, but shall in the midst of temptation make a way, that ye may be able to bear it.

The gospel.

Luk. 16. 1. IEsus said vnto his disciples, There was a certain rich man which had a steward, and the same was accused vnto him that he had wasted his goods. And he called him, and said vnto him, How is it that I hear this of thee? Give accompts of thy stewardship, for thou mayst be no longer steward. The steward said within himself, What shall I do? for my master taketh away frō me the stewardship. I cānot dig, & to beg I am ashamed

aſhamed. I wote what to doe, that when I am put out of the ſtewardſhip, they may receiue me into their houſes. So when he had called all his maſters debtors together, he ſaid vnto the firſt, How much oweſt thou vnto my maſter? And he ſaid, An hundred tuns of oile. And he ſaid vnto him, Take thy bill, and ſit downe quickly, and write fifty. Then ſaid he to another, How much oweſt thou? And he ſaid, An hundred quarters of wheat. He ſaid vnto him, Take thy bil, and write fourſcore. And the Lord commended the vniuſt ſteward, becauſe he had done wiſely. For the children of this world are in their nation wiſer then the children of light. And I ſay vnto you, Make you friends of the vnrighteous mammon, that when ye ſhall haue need, they may receiue you into euerlaſting habitations.

¶ The tenth ſunday after Trinity.

The collect.

LEt thy mercifull eares, O Lord, be open to the prayers of thy humble ſeruants: And that they may obtaine their petitions, make them to aſke ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord.

The epiſtle.

1. Cor. 12. 1

COncerning ſpirituall things, brethren, I would not haue you ignorant. Ye know that ye were Gentiles, and went your waies vnto dumb images, euen as ye were led. Wherefore I declare vnto you, that no man ſpeaking by the Spirit of God, defieth Jeſus. Alſo no man can ſay that Jeſus is the Lord, but by the holy Ghoſt. There are diuerſities of gifts, yet but one Spirit. And there are differences of adminiſtrations, and yet but one Lord. And there are diuers manners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is giuen to euery man to profite withall. For to one is giuen through the Spirit the vtterance of wiſdom, to another is giuen the vtterance of knowledge by

by the ſame ſpirit, to another is given faith by the ſame ſpirit, to another the gift of healing by the ſame ſpirit, to another power to do miracles, to another to prophecie, to another iudgement to diſcern ſpirits, to another diuers tongues, to another the interpretation of tongues: But thoſe all worketh the ſelf ſame ſpirit, diuiding to euery man a ſeuerall gift, euen as he will.

The goſpel.

Luk. 19. 41. AND when he was come neer to Ieruſalem, he beheld the citie, and wept ouer it, ſaying, If thou hadſt knowen thoſe things which belong unto thy peace, euen in this thy day, thou wouldeſt take heed: but now are they hid from thine eyes. For the dayes ſhall come unto thee, that thine enemies ſhall caſt a bank about thee, and compaſſe thee round and keep thee in on euery ſide, and make thee euen with the ground, and thy children which are in thee: And they ſhall not leaue in thee one ſtone upon another, becauſe thou knoweſt not the time of thy viſitation. And he went into the temple, and began to caſt out them that ſold therein, and them that bought, ſaying unto them, It is written, My houſe is the houſe of prayer, but ye haue made it a den of theeues. And he taught daily in the temple.

¶ The xi. ſunday after Trinity.

The collect.

GOd, which declareſt thy Almightie power, moſt chiefly in ſhewing mercy and pity: giue unto us abundantly thy grace, that we running to thy promiſes, may be made partakers of thy heauenly treaſure, through Ieſus Chriſt our Lord.

The

The xi. ſunday after Trinity.

The epiſtle.

BRethren, as appertaining to the Goſpel which I preached unto you, which ye have alſo accepted, and in the which ye continue, by the which ye are alſo ſaved: I do you to wit after what manner I preached unto you, if ye keep it, except ye have beleeved in vain: for firſt of all, I delivered unto you that which I received, how that Chriſt dyed for our ſinnes, agreeing to the ſcriptures, and that he was buried, and that he roſe again the third day according to the ſcriptures, and that he was ſeen of Cephas, then of the twelve: after that, he was ſeen of mo then five hundred brethren at once, of which many remain unto this day, and many are fallen aſleep. After that appeared he to James, then to all the apoſtles, and laſt of all he was ſeen of me, as of one that was born out of due time. For I am the leaſt of the apoſtles, which am not worthy to be called an apoſtle, becauſe I have perſecuted the congregation of God. But by the grace of God I am that I am: and his grace which is in me, was not in vain. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore whether it were I, or they, ſo we preached, and ſo ye have beleeved. 1. Cor. 15. 1.

The goſpel.

CHriſt told this parable unto certain which truſted in themſelves that they were perfect, and deſpiſed other. Two men went up into the temple to pray, the one a Phariſee, and the other a Publicane. The Phariſee ſtood and prayed thus with himſelf: God I thank thee that I am not as other men are, extortioners, unjuſt, adulterers, or as this Publicane. I faſt twice in the week, I give tithe of all that I poſſeſſe. And the Publicane ſtanding afar off, would not lift up his eyes to heaven, but ſmote his breaſt, ſaying, God be mercifull to me a ſinner. I tell you, this man departed home to his houſe juſtified more then the other. For every man that exalteth himſelf, ſhall be brought low: and he that humbleth himſelf, ſhall be exalted. Luk. 18. 9.

The

The xii. ſunday after Trinity.

The collect.

ALmighty and everlaſting God, which art alwayes more ready to hear, then we to pray, and art wont to give more then either we deſire or deſerve: powr downe upon us the abundance of thy mercy, forgiving us thoſe things whereof our conſcience is afraid, and giving unto us that, that our prayer dare not preſume to aſk, through Jeſus Chriſt our Lord.

The epiſtle.

2. Cor. 3. 4. SUch truſt have we through Chriſt to Godward, not that we are ſufficient of our ſelves to think any thing as of our ſelves: but if we be able unto any thing, the ſame cometh of God, which hath made us able to miniſter the new teſtament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. If the miniſtration of death, though the letters figured in ſtones, was glorious, ſo that the children of Iſrael could not behold the face of Moſes for the glory of his countenance (which glory is done away) Why ſhall not the miniſtration of the Spirit be much more glorious? for if the miniſtration of condemnation be glorious, much more doth the miniſtration of righteouſneſſe exceed in glory.

The goſpel.

Mar. 7. 31. IEſus departed from the coaſts of Tyre and Sidon, and came unto the ſea of Galilee, through the mids of the coaſts of the ten cities. And they brought unto him one that was deaf, and had an impediment in his ſpeech: and they prayed him to put his hand upon him. And when he had taken him aſide from the people, he put his fingers into his eares, and did ſpit, and touched his tongue, and looked up to heaven, and ſighed, and ſaid unto him, Ephata, that is to ſay, Be opened. And ſtraightway his

his eares were opened, and the ſtring of his tougue was looſed, and he ſpake plain. And he commanded them that they ſhould tell no man. But the more he forbade them, ſo much the more a great deal they publiſhed, ſaying, He hath done all things well, he hath made both the deaf to hear, and the dumb to ſpeak.

¶ The xiii. ſunday after Trinity.

The collect.

ALmightie and mercifull God, of whoſe only gift it cometh that thy faithfull people do unto thee true and laudable ſervice: Grant we beſeech thee, that we may ſo runne to thy heavenly promiſes, that we fail not finally to attain the ſame, through Jeſus Chriſt our Lord.

The epiſtle.

TO Abraham and his ſeed were the promiſes made. He ſaith not, In his ſeeds, as of many: but in thy ſeed, as of one, which is Chriſt. This I ſay, that the law which began afterward beyond four hundred and thirty yeers, doth not diſanull the teſtament that was confirmed afore of God unto Chriſtward, to make the promiſe of none effect. For if the inheritance come of the law, it cometh not now of promiſe: But God gave it to Abraham by promiſe. Wherefore then ſerveth the law? The law was added becauſe of tranſgreſſion (till the ſeed came, to whom the promiſe was made) and it was ordained by angels in the hand of a mediatour. A mediatour is not a mediatour of one: but God is one. Is the law then againſt the promiſe of God? God forbid. For if there had been a law given which could have given life, then no doubt righteouſneſſe ſhould have come by the law. But the ſcripture concludeth all things under ſin, that the promiſe by the faith of Jeſus Chriſt ſhould be given to them that beleeve. Gal. 3. 16.

The

The xiii. ſunday after Trinity.

The goſpel.

Luk. 10. 23.

HAppy are the eyes which ſee the things that ye ſee. For I tell you that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them, and to hear thoſe things which ye hear, and have not heard them. And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternall life? He ſaid unto him, what is written in the law? how readeſt thou? And he anſwered and ſaid, Love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy minde, and thy neighbour as thy ſelf. And he ſaid unto him, Thou haſt anſwered right: this do, and thou ſhalt live. But he willing to juſtifie himſelf, ſaid unto Jeſus, And who is my neighbour? Jeſus anſwered and ſaid, A certain man deſcended from Jeruſalem to Jericho, and fell among theeves, which robbed him of his raiment, and wounded him, and departed, leaving him half dead. And it chanced that there came down a certain prieſt that ſame way, and when he ſaw him, he paſſed by. And likewiſe a Levite (when he went nigh to the place) came and looked on him, and paſſed by. But a certain Samaritane, as he journeyed, came unto him, and when he ſaw him, he had compaſſion on him, and went to him, and bound up his wounds, and poured in oyl and wine, and ſet him on his own beaſt, and brought him to a common inne, and made proviſion for him. And on the morrow when he departed, he took out two pence, and gave them to the hoſt, and ſaid unto him, Take care of him, and whatſoever thou ſpendeſt more, when I come again, I will recompenſe thee. Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the theeves? And he ſaid unto him, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go and do thou likewiſe.

¶ The

The xiiii. ſunday after Trinity.

The collect.

ALmightie and everlaſting God, give unto us the increaſe of faith, hope, and charitie: and that we may obtain that which thou doeſt promiſe, make us to love that which thou doeſt command, through Jeſus Chriſt our Lord.

The epiſtle.

THis ſay, walk in the ſpirit, and fulfill not the lusts of the fleſh. For the fleſh lusteth contrary to the ſpirit, and the ſpirit contrary to the fleſh. Theſe are contrary one to the other, ſo that ye cannot do whatſoever ye would. But and if ye be led of the ſpirit, then are ye not under the law. The deeds of the fleſh are manifeſt, which are theſe: Adultery, fornication, uncleanneſſe, wantonneſſe, worſhipping of images, witchcraft, hatred, variance, zeal, wrath, ſtrife, ſeditions, ſects, envying, murder, drunkenneſſe, gluttony, and ſuch like, of the which I tell you before, as I told you in times paſt, that they which commit ſuch things, ſhall not be inheritours of the kingdom of God. Contrarily, the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſſe, goodneſſe, faithfulneſſe, meekneſſe, temperance: againſt ſuch there is no law. They truly that are Chriſts have crucified the fleſh, with the affections and lusts. Gal. 5. 1.

The goſpel.

AND it chanced as Jeſus went to Jeruſalem, that he paſſed thorow Samaria and Galilee. And as he entred into a certain town, there met him ten men that were lepers, which ſtood afarre off, and put forth their voyces, and ſaid, Jeſus Maſter, have mercie on us. When he ſaw them, he ſaid unto them, Go, ſhew your ſelves unto the prieſts. And it came to paſſe, that as they went, they were cleanſed. And one of them Luk. 17. 11.

when he ſaw that he was cleanſed, turned back again, and with a loud voice praiſed God, and fell downe on his face at his feet, and gave him thanks. And the ſame was a Samaritane. And Jeſus anſwered and ſaid, Are there not ten cleanſed? But where are thoſe nine? There are not found that returned again to give God praiſe, ſave only this ſtranger. And he ſaid unto him, Ariſe, go thy way, thy faith hath made thee whole.

¶ The xv. ſunday after Trinity.

The collect.

KEep we beſeech thee, O Lord, thy church, with thy perpetuall mercy: And becauſe the frailty of man without thee cannot but fall, keep us ever by thy help, and lead us to all things profitable to our ſalvation, through Jeſus Chriſt our Lord.

The epiſtle.

Gal. 6. 11. YEe ſee how large a letter I have written unto you with mine owne hand. As many as deſire with outward appearance to pleaſe carnally, the ſame conſtrain you to be circumciſed, only leſt they ſhould ſuffer perſecution for the croſſe of Chriſt. For they themſelves which are circumciſed, keep not the law, but deſire to have you circumciſed, that they might rejoyce in your fleſh. God forbid that I ſhould rejoyce but in the croſſe of our Lord Jeſus Chriſt, whereby the world is crucified unto me, and I unto the world. For in Chriſt Jeſu neither circumciſion availeth any thing at all, nor uncircumciſion, but a new creature. And as many as walk according unto this rule, peace be on them, and mercy, and upon Iſrael that pertaineth to God. From henceforth let no man put me to buſineſſe: for I bear in my body the markes of the Lord Jeſu. Brethren, the grace of our Lord Jeſus Chriſt be with your ſpirit. Amen.

The

The xvi. ſunday after Trinity.

The goſpel.

NO man can ſerve two maſters: for either he ſhall hate the one, and love the other, or elſe lean to the one, and deſpiſe the other. Ye cannot ſerve God and mammon. Therefore I ſay unto you, Be not carefull for your life, what ye ſhall eat or drink, nor yet for your body, what raiment ye ſhall put on. Is not the life more worth then meat: and the body more of value then raiment: Behold the fowls of the air, for they ſowe not, neither do they reap, nor carry into the barns, and your heavenly Father feedeth them. Are ye not much better then they: which of you by taking carefull thought, can adde one cubit unto his ſtature: And why care ye for raiment: Conſider the lilies of the field how they grow, they labour not, neither do they ſpin: and yet I ſay unto you, that even Solomon in all his royalty was not clothed like one of theſe. wherefore if God ſo clothe the graſſe of the field, which though it ſtand to day, is to morrow caſt into the furnace, ſhall he not much more do the ſame for you, O ye of little faith: Therefore take no thought, ſaying, what ſhall we eat or what ſhall we drink, or Wherewith ſhall we be clothed: After all theſe things do the Gentiles ſeek. For your heavenly Father knoweth that ye have need of all theſe things. But rather ſeek ye firſt the kingdom of God, and the righteouſneſſe thereof, and all theſe things ſhall be miniſtred unto you. Care not then for the morrow, for to morrow day ſhall care for it ſelf. Sufficient unto the day is the travell thereof. Matth 6. 24.

¶ The xvi. ſunday after Trinity.

The collect.

LOrd we beſeech thee, let thy continuall pity cleanſe and defend thy congregation: and becauſe it cannot continue in ſafety without thy ſuccour, preſerve it evermore by thy help and goodneſſe, through Jeſus Chriſt our Lord.

The xvi. sunday after Trinity.

The epistle.

Ephe. 3. 13. I Desire that you faint not because of my tribulations that I suffer for your sakes, which is your praise. For this cause I bow my knees unto the Father of our Lord Jesus Christ, which is Father of all that is called father in heaven and earth, that he would grant you, according to the riches of his glory, that ye may be strengthened with might by his Spirit, in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, might be able to comprehend with all saints, what is the breadth, length, depth, and height, and to know the excellent love of the knowledge of Christ, that ye might be filled with all fulnesse, which cometh of God. Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, be praise in the congregation by Christ Jesus, throughout all generations from time to time. Amen.

The gospel.

Luke 7. 11. AND it fortuned, that Jesus went into a citie called Naim, and many of his disciples went with him, and much people. When he came nigh to the gate of the citie, behold, there was a dead man carried out, which was the onely son of his mother, and she was a widow, and much people of the citie was with her. And when the Lord saw her, he had compassion on her, & said unto her, Weep not. And he came nigh and touched the coffin: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sate up, and began to speak. And he delivered him to his mother. And there came a fear on them all, and they gave the glory unto God, saying, A great Prophet is risen up amongst us, and God hath visited his people. And this rumour of him went forth throwout all Jury, and throwout all the regions which lie round about.

The

The xvii. ſunday after Trinity.

The collect.

LOrd, we pray thee, that thy grace may alwayes preuent and follow us, and make us continually to be giuen to all good workes, through Jeſus Chriſt our Lord.

The epiſtle.

I (which am a priſoner of the Lords) exhort you that you walk worthy of the vocation wherewith ye are called, with all lowlineſſe and meekneſſe, with humbleneſſe of minde, forbearing one another through loue, and be diligent to keep the unitie of the ſpirit, through the bond of peace, being one body and one ſpirit, euen as ye are called in one hope of your calling. Let there be but one Lord, one faith, one baptiſme, one God and Father of all, which is aboue all, and through all, and in you all. Ephes. 4. 1.

The goſpel.

IT chanced that Jeſus went into the houſe of one of the chief Phariſees, to eat bread on the ſabbath day, and they watched him, and behold, there was a certain man before him, which had the dropſie. And Jeſus anſwered and ſpake unto the lawyers and phariſees, ſaying, Is it lawfull to heal on the ſabbath day? And they held their peace. And he took him, and healed him, and let him go, and anſwered them, ſaying, Which of you ſhall haue an aſſe, or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath day? And they could not anſwer him again to theſe things. He put forth alſo a ſimilitude to the gheſts, when he marked how they preaſſed to be in the higheſt roums, and ſaid unto them, When thou art bidden to a Wedding of any man, ſit not down in the higheſt roum, leſt a more honourable man then thou be bidden of him; and he that bade him and thee, come and ſay to thee, Giue this man roum: and thou begin with ſhame to take the loweſt roum. But rather when thou art bidden, go and ſit Luke 14. 1.

in the loweſt roum, that when he that bade thee cometh, he may ſay unto thee, Friend, ſit up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf, ſhall be brought low, and he that humbleth himſelf, ſhall be exalted.

¶ The xviii. ſunday after Trinity.

The collect.

LOrd, we beſeech thee, grant thy people grace to avoid the infections of the devill, and with pure heart and minde to follow thee the onely God, through Jeſus Chriſt our Lord.

The epiſtle.

1. Cor. 1. 4. I Thank my God alwayes on your behalf, for the grace of God which is given you by Jeſus Chriſt, that in all things ye are made rich by him in all utterance, and in all knowledge, by the which things the teſtimony of Jeſus Chriſt was confirmed in you, ſo that ye are behinde in no gift, waiting for the appearing of our Lord Jeſus Chriſt, which ſhall alſo ſtrengthen you to the end, that ye may be blameleſſe in the day of the coming of our Lord Jeſus Chriſt.

The goſpel.

Mat. 22. 34. WHen the Phariſees had heard that Jeſus had put the Sadducees to ſilence, they came together, and one of them which was a doctor of the law, aſked him a queſtion, tempting him, and ſaying, Maſter, which is the greateſt commandment in the law? Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thine heart, & with all thy

thy ſoul, and with all thy minde. This is the firſt and greateſt commandment. And the ſecond is like unto it. Thou ſhalt love thy neighbour as thy ſelf. In theſe two commandments hang all the law and the prophets. While the Phariſees were gathered together, Jeſus aſked them, ſaying, What think ye of Chriſt? whoſe ſonne is he? They ſaid unto him, The ſonne of David. He ſaid unto them, How then doth David in ſpirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool? If David then call him Lord, how is he then his ſonne? and no man was able to anſwer him any thing, neither durſt any man from that day forth aſk him any more queſtions.

¶ The xix. ſunday after Trinity.

The collect.

O God, foraſmuch as without thee we are not able to pleaſe thee, graunt that the working of thy mercie, may in all things direct and rule our hearts, through Jeſus Chriſt our Lord.

The epiſtle.

THis I ſay, and teſtifie through the Lord, that ye henceforth walk not as other Gentiles walk, in vanity of their minde, Ephes. 4. 17.
while they are blinded in their underſtanding, being farre from a godly life, by the meanes of the ignorance that is in them, and becauſe of the blindneſſe of their hearts: which being paſt repentance, have given themſelves over unto wantonneſſe, to work all manner of uncleanneſſe, even with greedineſſe. But ye have not ſo learned Chriſt: if ſo be that ye have heard him, and have been taught in him, as the truth is in Jeſu (as concerning the converſation in times paſt) to lay from you the old man, which is corrupt, according to the deceivable luſts, to be renewed alſo in the ſpirit of your minde, and to put on that new man, which after God is ſhapen in righteouſneſſe and true holineſſe. Wherefore put away lying, and ſpeak every man truth unto his neighbour, foraſmuch

as we are members one of another. Be angry but ſinne not. Let not the ſunne go down upon your wrath, neither give place to the backbiter. Let him that ſtole ſteal no more, but let him labour with his hands the thing which is good, that he may give unto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may miniſter grace unto the hearers. And grieve not the holy Spirit of God, by whom ye are ſealed unto the day of redemption. Let all bitterneſſe, and fierceneſſe, and wrath, and roaring, and curſed ſpeaking be put away from you, with all maliciouſneſſe. Be ye courteous one to another, mercifull, forgiving one another, even as God for Chriſts ſake hath forgiven you.

The goſpel.

Mat. 9. 1. JEſus entred into a ſhip, and paſſed over, and came into his own city. And behold they brought to him a man ſick of the palſie, lying in a bed. And when Jeſus ſaw the faith of them, he ſaid to the ſick of the palſie, Sonne, be of good cheer, thy ſinnes be forgiven thee. And behold, certain of the ſcribes ſaid within themſelves, This man blaſphemeth. And when Jeſus ſaw their thoughts, he ſaid, Wherefore think ye evill in your hearts? whether is it eaſier to ſay, Thy ſinnes be forgiven thee: or to ſay, Ariſe and walk? But that ye may know that the Sonne of man hath power to forgive ſinnes in earth: Then ſaid he to the ſick of the palſie, Ariſe, take up thy bed, and go unto thy houſe. And he aroſe and departed to his houſe. But the people that ſaw it, marvelled, and glorified God, which had given ſuch power unto men.

¶ The xx. ſunday after Trinity.

The collect.

ALmighty and mercifull God, of thy bountifull goodneſſe keep us from all things that may hurt us: that we being ready both in body and ſoul, may with free hearts accompliſh thoſe things

that

that thou wouldest have done, through Jesus Christ our Lord.

The epistle.

TAke heed therefore how ye walk circumspectly, not as unwise, but as wise men, redeeming the time, because the dayes are evill. Wherefore be ye not unwise, but understand what the will of the Lord is, and be not drunken with wine wherein is excesse: but be ye filled with the Spirit, speaking to your selves in psalms and hymnes, and spirituall songs, singing and making melody to the Lord in your hearts, giving thanks alwayes for all things unto God the Father, in the Name of our Lord Jesus Christ, submitting your selves one to another in the fear of God. Ephe. 5. 15

The gospel.

JEsus said, The kingdom of heaven is like unto a man that was a king, which made a marriage for his sonne, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner, mine oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their wayes, one to his farm place, another to his merchandize, and the remnant took his servants, and intreated them shamefully, and slew them. But when the king heard thereof, he was wroth, and sent forth his men of warre, and destroyed those murderers, and burnt up their citie. Then said he unto his servants, The marriage indeed is prepared, but they which were bidden were not worthy. Go ye therefore out into the high wayes, and as many as ye finde, bid them to the marriage. And the servants went forth into the high wayes, and gathered together all, as many as they could finde, both good and bad: and the wedding was furnished with ghests. Then the king came in to see the ghests, and when he spied there a man Matt. 22. 1.

which

which had not on a wedding garment, he ſaid unto him, Friend, how cameſt thou in hither, not having a wedding garment? And he was even ſpeechleſſe. Then ſaid the King to the miniſters, Take and binde him hand and foot, and caſt him into utter darkneſſe, there ſhall be weeping and gnaſhing of teeth. For many be called, but few are choſen.

¶ The xxi. ſunday after Trinity.

The collect.

GRant we beſeech thee, mercifull Lord, to thy faithfull people, pardon and peace, that they may be cleanſed from all their ſinnes, and ſerve thee with a quiet minde, through Jeſus Chriſt our Lord.

The epiſtle.

Ephe. 6. 10. MY brethren, be ſtrong through the Lord, and through the power of his might. Put on all the armour of God, that ye may ſtand againſt all the aſſaults of the devill. For we wreſtle not againſt fleſh and blood, but againſt rule, againſt power, againſt worldly rulers, even gouernours of the darkneſſe of this world, againſt ſpirituall craftineſſe in heavenly things. Wherefore take unto you the whole armour of God, that ye may be able to reſiſt in the evill day, and ſtand perfect in all things. Stand therefore, and your loins gird with the truth, having on the breſt-plate of righteouſneſſe, and having ſhoes on your feet, that you may be prepared for the goſpel of peace. Above all take the ſhield of faith, wherewith ye may quench all the fiery darts of the wicked, and take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God. And pray alwayes with all maner prayer and ſupplication in the Spirit, and watch thereunto with all inſtance and ſupplication, for all ſaints, and for me, that utterance may be given unto me, that I may open my mouth freely, to utter the ſecrets of the goſpel, (whereof I am a meſſenger in bonds) that therein I may ſpeak freely as I ought to ſpeak.

The

The xxii. ſunday after Trinity.

The goſpel.

THere was a certain ruler, whoſe ſonne was ſick at Capernaum. Aſſoon as the ſame heard that Jeſus was come out of Jury into Galilee, he went unto him, and beſought him that he would come down and heal his ſonne, for he was even at the point of death. Then ſaid Jeſus unto him, Except ye ſee ſignes and wonders, ye will not beleeve. The ruler ſaid unto him, Sir, come down or ever that my ſonne die. Jeſus ſaith unto him, Go thy way, thy ſon liveth. The man beleeved ỹ word that Jeſus had ſpoken unto him, and he went his way. And as he was going down, the ſervants met him, and told him, ſaying, Thy ſon liveth. Then enquired he of them the hour when he began to amend. And they ſaid unto him. Yeſterday at the ſeventh hour the fever left him. So the father knew that it was the ſame hour in the which Jeſus ſaid unto him, Thy ſon liveth. And he beleeved, and all his houſhold. This is again the ſecond miracle that Jeſus did when he was come out of Jury into Galilee. Joh. 4. 46.

¶ The xxii. ſunday after Trinity.

The collect.

LOrd, we beſeech thee to keep thy houſhold the church in continuall godlineſſe, that through thy protection it may be free from all adverſities, and devoutly given to ſerve thee in good works, to the glory of thy Name, through Jeſus Chriſt our Lord.

The epiſtle.

I Thank my God with all remembrance of you alwayes in all my prayers for you, and pray with gladneſſe, becauſe ye are come into the fellowſhip of the goſpel, from the firſt day untill now: and am ſurely certified of this, that he which hath begun a good work in you, ſhall perform it, untill the day of Jeſus Chriſt, as it becom- Phil. 1. 3.

becometh me that I ſhould judge of you all, becauſe I have you in my heart, foraſmuch as ye are all companions of grace with me, even in my bonds, and in the defending and eſtabliſhing of the Goſpel. For God is my record, how greatly I long after you all, from the very heart root in Jeſus Chriſt. And this I pray, that your love may increaſe yet more and more in knowledge, and in all underſtanding, that ye may accept the things that are moſt excellent, that ye may be pure, and ſuch as offend no man, untill the day of Chriſt, being filled with the fruit of righteouſneſſe, which cometh by Jeſus Chriſt unto the glory and praiſe of God.

The goſpel.

Mat. 18, 21. PEter ſaid unto Jeſus, Lord, how oft ſhall I forgive my brother, if he ſinne againſt me: till ſeven times? Jeſus ſaith unto him, I ſay not unto thee, Untill ſeven times: but ſeventie times ſeven times. Therefore is the kingdom of heaven likened unto a certain man that was a king, which would take accompts of his ſervants. And when he had begun to reckon, one was brought unto him, which ought him ten thouſand talents: but for as much as he was not able to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and paiment to be made. The ſervant fell down, and beſought him, ſaying, Sir, have patience with me, and I will pay thee all. Then had the lord pity on that ſervant, and looſed him, and forgave him the debt. So the ſame ſervant went out, and found one of his fellows which ought him an hundred pence: and he laid hands on him, and took him by the throat, ſaying, Pay that thou oweſt. And his fellow fell down, and beſought him, ſaying, Have patience with me, and I will pay thee all. And he would not, but he went & caſt him into priſon, till he ſhould pay the debt. So when his fellows ſaw what was done, they were very ſorry, and came and told unto their lord all that had happened. Then his lord called him, and ſaid unto him, O thou ungracious ſervant, I forgave thee all that debt when thou deſiredſt me: ſhouldeſt not thou alſo have had compaſſion on thy fellow, even as I had pitie on thee?

thee: And his Lord was wroth, and delivered him to the jaylers, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

¶ The xxiii. sunday after Trinity.

The collect:

GOd our refuge and strength, which art the Author of all godlinesse, be ready to hear the devout prayers of thy church: and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord.

The epistle.

BRethren, be followers together of me, and look on them which walk even so as ye have us for an example. For many walk of whom I have told you often, and now tell you weeping, that they are the enemies of the Crosse of Christ, whose end is damnation, whose belly is their god, & glory to their shame, which are worldly minded. But our conversation is in heaven, from whence we look for the Saviour, even the Lord Jesus Christ, which shall change our vile body, that he may make it like unto his glorious body, according to the working, whereby is able also to subdue all things unto himself. Phil. 3, 17.

The gospel.

THen the Pharisees went out and took counsell how they might tangle him in his words. And they sent out unto him their disciples with Herods servants, saying, Master, we know that thou art true, and teachest the way of God truly, neither carest thou for any man: for thou regardest not the outward appearance of men. Tell us therefore, how thinkest thou: Is it lawfull that tribute be given unto Cesar, or not: But Jesus perceiving their wickednesse, said, Why tempt ye me, ye hypocrites: Shew me the tribute mony. And they took him a peny. And Matt. 22. 15.

he

he ſaid unto them, whoſe is this image and ſuperſcription? They ſaid unto him, Ceſars. Then ſaid he unto them, Give therefore unto Ceſar the things which are Ceſars, and unto God thoſe things which are Gods. When they heard theſe words, they marvelled, and left him, and went their way.

¶ The xxiiii. Sunday after Trinity.

The collect.

LOrd we beſeech thee, aſſoil thy people from their offences, that through thy bountifull goodneſſe we may be delivered from the bands of all thoſe ſins, which by our frailty we have committed. Grant this, &c.

The epiſtle.

Coloſſ. 1. 3. WE give thanks to God the Father of our Lord Jeſus Chriſt alwayes for you in our praiers. For we have heard of your faith in Chriſt Jeſu, and of the love which ye bear to all ſaints, for the hopes ſake which is laid up in ſtore for you in heaven. Of which hope ye heard before by the true word of the goſpel, which is come unto you, even as it is into all the world, and is fruitfull, as it is alſo among you, from the day in the which ye heard of it, and had experience in the grace of God through the truth, as ye learned of Epaphras our dear fellow ſervant, which is for you a faithfull miniſter of Chriſt, which alſo declared unto us your love which ye have in the ſpirit. For this cauſe we alſo, even ſince ỹ day we heard of it, have not ceaſed to pray for you, & to deſire that ye might be fulfilled with the knowledge of his will, in all wiſdom and ſpirituall underſtanding, that ye might walk worthy of the Lord, that in all things ye may pleaſe, being fruitfull in all good works, and increaſing in the knowledge of God, ſtrengthened with all might through his glorious power, unto all patience and long ſuffering, with joyfulneſſe, giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the ſaints in light.

The

The xxv. ſunday after Trinity.

The goſpel.

WHyle Jeſus ſpake unto the people, behold, there came a certain ruler and worſhipped him, ſaying, My daughter is even now deceaſed, but come and lay thine hand upon her, and ſhe ſhall live. And Jeſus aroſe and followed him, and ſo did his diſciples. And behold, a woman which was diſeaſed with an iſſue of blood twelve yeers, came behinde him, and touched the hem of his veſture. For ſhe ſaid within her ſelf, If I may touch but even his veſture only, I ſhall be ſafe. But Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort, thy faith hath made thee ſafe. And the woman was made whole even the ſame time. And when Jeſus came into the rulers houſe, and ſaw the minſtrels and people making a noiſe, he ſaid unto them, Get you hence, for the maid is not dead but ſleepeth. And they laughed him to ſcorn. But when the people were put forth, he went in, and took her by the hand, and ſaid, Damſell, ariſe. And the Damſell aroſe. And this noiſe was abroad in all that land. Mat. 9.18.

¶ The xxv. ſunday after Trinity.

The collect.

STir up we beſeech thee, O Lord, the wils of thy faithfull people, that they plenteouſly bringing forth the fruit of good works, may of thee be plenteouſly rewarded, through Jeſus Chriſt our Lord. Amen.

The epiſtle.

BEhold, the time cometh, ſaith the Lord, that I will raiſe up the righteous branch of David, which King ſhall bear rule, and he ſhall proſper with wiſdom, and ſhall ſet up equitie and righteouſnes again in earth. In his time ſhall Juda be ſaved, and Iſrael ſhall dwell without fear. And this is the name that they ſhall call him, even the Lord our righteouſneſſe. And therefore behold, the time cometh, ſaith the Lord, Jer. 23.5.

The xxv. ſunday after Trinity.

Lord, that it ſhall be no more ſaid, The Lord liveth, which brought the children of Iſrael out of the land of Egypt: but, The Lord liveth which brought forth and led the ſeed of the houſe of Iſrael out of the north land, and from all countreys where I have ſcattered them, and they ſhall dwell in their own land again.

The goſpel.

John 6.5.  hen Jeſus lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread, that theſe may eat? This he ſaid to prove him, for he himſelf knew what he would do. Philip anſwered him, Two hundred peny-worth of bread are not ſufficient for them, that every man may take a little. One of his diſciples (Andrew, Simon Peters brother) ſaid unto him, There is a lad here, which hath five barley loaves and two fiſhes, but what are they among ſo many? And Jeſus ſaid, Make the people ſit down. There was much graſſe in the place. So the men ſat down, in number about five thouſand. And Jeſus took the bread, and when he had given thanks, he gave to his diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes as much as they would. When they had eaten enough, he ſaith unto his diſciples, Gather up the broken meat which remaineth, that nothing be loſt. And they gathered it together, and filled twelve baſkets with the broken meat of the five barley loaves, which broken meat remained unto them that had eaten. Then thoſe men (when they had ſeen the miracle that Jeſus did) ſaid, This is of a truth the ſame Prophet that ſhould come into the world.

If there be any mo ſundayes before Advent ſunday, to ſupply the ſame, ſhall be taken the ſervice of ſome of thoſe ſundayes that were omitted between the Epiphany and Septuageſima.

¶ Saint

¶ Saint Andrews day.

The Collect.

ALmighty God, which didſt give ſuch grace unto thy holy apoſtle Saint Andrew, that he readily obeyed the calling of thy Sonne Jeſus Chriſt, and followed him without delay: grant unto us all, that we being called by thy holy Word, may forthwith give over our ſelves obediently to fulfill thy holy commandments, through the ſame Jeſus Chriſt our Lord.

The epiſtle.

IF thou acknowledge with thy mouth that Jeſus is the Lord, and beleeve in thy heart that God raiſed him up from death, thou ſhalt be ſafe. For to beleeve with the heart juſtifieth, and to knowledge with the mouth maketh a man ſafe. For the ſcripture ſaith, whoſoever beleeveth on him ſhall not be confounded. There is no difference between the Jew and the Gentile: For one is Lord of all, which is rich unto all that call upon him. For whoſoever doth call on the Name of the Lord ſhall be ſafe. How then ſhall they call on him on whom they have not beleeved? How ſhall they beleeve on him, of whom they have not heard? How ſhall they hear without a preacher? And how ſhall they preach without they be ſent? As it is written, How beautifull are the feet of them which bring tidings of peace, and bring tidings of good things? But they have not all obeyed to the goſpel, For Eſay ſaith, Lord, who hath beleeved our ſayings? So then faith cometh by hearing, and hearing cometh by the Word of God. But I aſk, Have they not heard? No doubt their ſound went out into all lands, and their Words into the ends of the World. But I Rom. 10.9

demand whether Iſrael did know or no: Firſt Moſes ſaith, I will prouoke you to enuie by them that are no people, by a fooliſh nation I will anger you. Eſay after that is bold, and ſaith, I am found of them that ſought me not, I am manifeſt unto them that aſked not after me. But againſt Iſrael he ſaith, All day long haue I ſtretched forth my hands unto a people that beleeueth not, but ſpeaketh againſt me.

The goſpel.

Mat. 4. 18. AS Jeſus walked by the ſea of Galilee, he ſaw two brethren, Simon which was called Peter, and Andrew his brother, caſting a net into the ſea (for they were fiſhers) and he ſaith unto them, Follow me, and I will make you to become fiſhers of men. And they ſtraightway left their nets, and followed him. And when he was gone forth from thence, he ſaw other two brethren, James the ſonne of Zebedee, and John his brother, in the ſhip with Zebedee their father, mending their nets: and he called them. And they immediatly left the ſhip, and their father, and followed him.

¶ S. Thomas the apoſtle.

The collect.

ALmightie and everliving God, which for the more confirmation of the faith, didſt ſuffer thy holy apoſtle Thomas to be doubtfull in thy Sonnes reſurrection: grant us ſo perfectly, and without all doubt to beleeue in thy Sonne Jeſus Chriſt, that our faith in thy ſight never be reproued. Hear us, O Lord, through the ſame Jeſus Chriſt, to whom with thee and the holy Ghoſt, be all honour, &c.

The epiſtle.

Ephe. 2. 19. NOw are ye not ſtranges, nor forreiners, but citizens with the ſaints, and of the houſhold of God, and are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the head corner ſtone: in whō what building ſoever

soever is coupled together, it groweth unto an holy temple of the Lord, in whom ye also are built together, to be an habitation of God through the holy Ghost.

The gospel.

THomas one of the twelve, which is called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not beleeve. And after eight dayes, again his disciples were within, and Thomas with them. Then came Jesus when the doors were shut, and stood in the middest, and said, Peace be unto you. And after that, he said to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeving. Thomas answered and said unto him, My Lord, and my God. Jesus said unto him, Thomas, because thou hast seen me, thou hast beleeved. Blessed are they that have not seen, and yet have beleeved. And many other signes truly did Jesus in the presence of his disciples which are not written in this book. These are written that ye might beleeve that Jesus Christ is the Sonne of God, and that (in beleeving) ye might have life through his Name. Joh. 20. 2

¶ The conversion of S. Paul.

The collect.

GOd, which hast taught all the world, through the preaching of thy blessed apostle saint Paul, grant we beseech thee, that we which have his wonderfull conversion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Jesus Christ our Lord.

The conversion of S. Paul.

The epistle.

Acts 9. 1. AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to carry to Damasco to the synagogues, that if he found any of this way (were they men or women) he might bring them bound to Jerusalem. And when he journeyed, it fortuned that as he was come nigh to Damasco, suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice, saying unto him, Saul, Saul, why persecutest thou me? And he said, What art thou Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the prick. And he both trembling and astonied, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the citie, and it shall be told thee what thou must do. The men which journeyed with him stood amazed, hearing a voyce, but seeing no man. And Saul arose from the earth, and when he opened his eyes, he saw no man: but they led him by the hand, and brought him into Damasco. And he was three dayes without sight, and neither did eat nor drink. And there was a certain disciple at Damasco named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here Lord. And the Lord said unto him, Arise, and go into the street which is called straight, and seek in the house of Judas after one called Saul of Tarsus. For behold, he prayeth, and hath seen in a vision a man named Ananias, coming in unto him, and putting his hands on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evill he hath done to thy saints at Jerusalem. And here he hath authority of the high priests to binde all that call on thy Name. The Lord said unto him, Go thy way, for he is a chosen vessell unto me, to bear my Name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord

that

that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediatly there fell from his eyes as it had been scales, and he received sight, and arose, and was baptized, and received meat, and was comforted. Then was Saul certain dayes with the disciples which were at Damasco. And straightway he preached Christ in the synagogues, how that he was the Son of God. But al that heard him, were amazed, and said, Is not this he that spoiled them which called on this Name in Jerusalem, & came hither for that intent, that he might bring them bound unto the high priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damasco, affirming that this was very Christ.

The gospel.

PEter answered, and said unto Jesus, Behold, we have forsaken all, and followed thee, what shall we have therefore? Jesus said unto them, Verily I say unto you, that when the Son of man shall sit on the seat of his Majestie, ye that have followed me in the regeneration, shall sit also upon twelve seats, and judge the twelve tribes of Israel. And every one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first. Mat. 19. 27.

¶ The purification of S. Mary the virgin.

The collect.

ALmighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the temple in substance of our flesh: so grant that we may be presented unto thee with pure and clear mindes, by Jesus Christ our Lord.

Saint Matthias day.

The epiſtle.

The ſame that is appointed for the ſunday.

The goſpel.

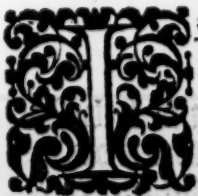
Luk. 2.22.  hen the time of her purification (after the law of Moſes) was come, they brought him to Jeruſalem, to preſent him to the Lord (as it is written in the law of the Lord: Every man-childe that firſt openeth the matrix, ſhall be called holy to the Lord) and to offer (as it is ſaid in the law of the Lord) a pair of turtle doves, or two yong pigeons. And behold, there was a man in Jeruſalem, whoſe name was Simeon, and the ſame man was juſt and godly, and looked for the conſolation of Iſrael, and the holy Ghoſt was in him. And an anſwer had he receiued of the holy Ghoſt, that he ſhould not ſee death, except he firſt ſaw the Lord Chriſt. And he came by inſpiration into the temple.

¶ Saint Matthias day.

The collect.

 Lmightie God, which in the place of the traitour Judas, didſt chuſe thy faithfull ſeruant Matthias to be of the number of the twelue apoſtles: grant that thy church being alway preſerued from falſe apoſtles, may be ordered and guided by faithfull and true paſtours, through Jeſus Chriſt our Lord.

The epiſtle.

Act. 1.15.  N thoſe dayes Peter ſtood up in the middeſt of the diſciples, and ſaid, (The number of names that were together, were about an hundred and twentie.) Ye men and brethren, this ſcripture muſt needs haue been fulfilled, which the holy Ghoſt, through the mouth of Dauid ſpake before of Judas, which was guide to them that took Jeſus. For he

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was numbred with us, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquity, and when he was hanged, burst asunder in the middes, and all his bowels gushed out. And it was known unto all the inhabitants of Jerusalem, insomuch that the same field is called in their mother tongue Acheldama, that is to say, The bloody field. For it is written in the book of psalms, Let his habitation be void, and no man be dwelling therein, and his bishoprick let another take. Wherefore of these men which have companied with us (all the time that the Lord Jesus had his conversation among us, beginning at the baptisme of John, unto that same day that he was taken up from us) must one be ordained to be a witnesse with us of his resurrection. And they appointed two: Joseph which was called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the roum of this ministration and apostleship, from which Judas by transgression fell that he might go into his own place. And they gave forth their lots, and the lot fell on Matthias, and he was counted with the eleven apostles.

The gospel.

AT that time Jesus answered, and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast shewed them unto babes: Verily Father, even so was it thy good pleasure. All things are given unto me of my Father: and no man knoweth the Sonne, but the Father, neither knoweth any man the Father, save the Sonne, and he to whomsoever the Sonne will open him. Come unto me all ye that labour and are laden, and I will ease you. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall finde rest unto your souls: for my yoke is easie, and my burden is light. Mat. 11. 25.

The Annunciation of the Virgin Mary.

The collect.

WEe beleech thee, Lord, pour thy grace into our hearts, that as we have known Christ thy Sons incarnation by the message of an angel: so by his crosse and passion we may be brought unto the glorie of his resurrection, through the same Christ our Lord.

The epistle.

Isai. 7.10. GOd spake once again to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height above. Then said Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken to me, ye of the house of David: Is it not enough for you that ye be grievous unto men, but ye must grieve my God also: And therefore the Lord shall give you a token: Behold, a Virgin shall conceive and bear a Sonne, and thou his mother shalt call his name Emmanuel. Butter and honey shall he eat, that he may know to refuse the evill, and chuse the good.

The gospel.

Luk. 1.26. ANd in the sixth moneth the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin spoused to a man, whose name was Joseph, of the house of David. And the virgins name was Mary. And the angel went in unto her, and said, Hail full of grace, the Lord is with thee, blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her minde what manner of salutation that should be. And the angel said unto her, Fear not, Mary, for thou hast found grace with God: behold, thou shalt conceive in thy womb, and bear a Sonne, and shalt call his name Jesus. He shall be great, and shall be called the Son of

of the Highest, and the Lord God shall give unto him the seat of his father Dauid, and he shall reign ouer the house of Iacob for ever, and of his kingdom there shall be none end. Then said Mary to the angel, How shall this be, seeing I know not a man? And the angel answered, and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall ouer-shadow thee. Therefore also that holy thing which shall be born, shall be called the Sonne of God. And behold, thy cousin Elizabeth, she hath also conceiued a sonne in her old age, and this is the sixth moneth, which was called barren: for with God nothing shall be unpossible. And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.

¶ Saint Marks day.

The collect.

ALmightie God, which hast instructed thy holy church with the heauenly doctrine of thy Euangelist saint Mark, giue us grace that we be not like children, carried away with euery blast of vain doctrine: but firmly to be established in the truth of thy holy Gospel, through Iesus Christ our Lord.

The epistle.

UNto euery one of us is giuen grace according to the measure of the gift of Christ. Wherefore he saith, when he went up on high, he led captiuitie captiue, and gaue gifts unto men. That he ascended, what meaneth it, but that he also descended first into the lower parts of the earth? He that descended, is euen the same also that ascended up aboue all heauens, to fulfill all things. And the very same made some apostles, some prophets, some euangelists, some shepherds, and teachers, to the edifying of the saints, to the worke and administration, euen to the edifying of the body of Christ, till we all come to the unitie of the faith, and knowledge of the Sonne of God, unto a perfect man, unto the measure of Ephes. 4. 7.

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the full perfect age of Christ: that we henceforth should be no more children, wavering and carried about with every winde of doctrine, by the wilinesse of men, through craftines, whereby they lay in wait for us to deceive us. But let us follow the truth in love, and in all things grow in him which is the head, even Christ: in whom if all the body be coupled and knit together throughout every joynt: wherewith one ministreth to another (according to the operation, as every part hath his measure) he increaseth the body unto the edifying of it self through love.

The gospel.

John 15. 1. I Am the true Vine, and my Father is an husbandman. Every branch that beareth not fruit in me, he will take away: and every branch that beareth fruit will he purge, that it may bring forth more fruit. Now are ye clean through ỹ word which I have spoken unto you. Bide in me, and I in you. As ỹ branch cannot bear fruit of it self, except it abide in the vine: no more can ye, except ye abide in me. I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. For without me can ye do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they burn. If ye abide in me, and my words abide in you, ask what you will, and it shall be done for you. Herein is my Father glorified, that ye bear much fruit, and become my disciples. As the Father hath loved me, even so also have I loved you: continue you in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Fathers commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

¶ Saint

S. Philip and James day.

The collect.

ALmighty God, whom truely to know is everlasting life: grant us perfectly to know thy Son Jesus Christ to be the way, the Truth, and the Life, as thou hast taught S. Philip and other the apostles, through Jesus Christ our Lord.

The epistle.

JAmes the servant of God, and of the Lord Jesus Christ, sendeth greeting to the twelve tribes which are scattered abroad. My brethren, count it for an exceeding joy, when ye fall into divers temptations, knowing this, that the trying of your faith gendreth patience, and let patience have her perfect work, that ye may be perfect and sound, lacking nothing. Jam. 1. 1.

If any of you lack wisdom, let him ask of him that giveth it, even God, which giveth to all men indifferently, and casteth no man in the teeth, and it shall be given him. But let him ask in faith, and waver not. For he that doubteth, is like a wave of the sea, which is toss of the windes, and carried with violence: neither let that man think, that he shall receive any thing of the Lord. A wavering minded man is unstable in all his wayes. Let the brother which is of low degree, rejoyce when he is exalted. Again, let him that is rich, rejoyce when he is made low: For even as the flower of the grasse shall be passe away. For as the sunne riseth with heat, and the grasse withereth, and his flower falleth away, and the beauty of the fashion of it perisheth: even so shall the rich man perish in his wayes. Happy is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The

S. Philip and James day.

The gospel.

John 14.1. AND Jesus said unto his disciples, Let not your hearts be troubled. Ye beleeve in God, beleeve also in me. In my Fathers house are many mansions. If it were not so, I would have told you. I go to prepare a place for you: And if I go to prepare a place for you, I will come again, and receive you even unto my self, that where I am, there may ye be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how is it possible for us to know the way? Jesus saith unto him, I am the way, and the Truth, and the Life. No man cometh to the Father, but by me. If ye had known me, ye had known my Father also: And now ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen my Father: and how saiest thou then, Shew us the Father? Beleevest not thou, that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of my self: but the Father that dwelleth in me, is he that doth the works. Beleeve me that I am in the Father, and the Father in me: or else beleeve me for the works sake. Verily, verily I say unto you, He that beleeveth on me, the works that I do, the same shall he do also: and greater works than these shall he do, because I go unto my Father, and whatsoever ye ask in my Name, that will I do, that the Father may be glorified by the Sonne. If ye shall ask any thing in my Name, I will do it.

¶ S. Barnabe the apostle.

The collect.

LOrd Almighty, which hast endued thy holy apostle Barnabas with singular gifts of the holy Ghost, let us not be destitute of thy manifold gifts, nor yet of grace, to use them alway to thy honour and glory, through Jesus Christ our Lord.

The

S. Barnabe apoſtle.

The epiſtle.

TIdings of theſe things came unto the eares of the congregation which was in Jeruſalem. And they ſent forth Barnabas that he ſhould go unto Antioch. Which when he came, and had ſeen the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would continually cleave unto the Lord. For he was a good man, and full of the holy Ghoſt, and of faith, and much people was added unto the Lord. Then departed Barnabas to Tarſus to ſeek Saul: and when he had found him, he brought him unto Antioch. And it chanced that a whole yeer they had their converſation with the congregation there, and they taught much people, inſomuch that the diſciples of Antioch were the firſt that were called Chriſtians. In thoſe dayes came prophets from the citie of Jeruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the ſpirit, that there ſhould be great dearth throughout all the world: which came to paſſe in the Emperour Claudius dayes. Then the diſciples, every man according to his ability, purpoſed to ſend ſuccour unto the brethren which dwelt in Jury: which thing they alſo did, and ſent it to the elders by the hands of Barnabas and Saul. Act. 11. 22.

The goſpel.

THis is my commandment, that ye love together as I have loved you. Greater love hath no man then this, that a man beſtow his life for his friends. Ye are my friends, if ye do whatſoever I command you. Henceforth call I not you ſervants: for the ſervant knoweth not what his lord doth: but you have I called friends: for all things that I have heard of my Father, I have opened unto you. Ye have not choſen me, but I have choſen you, and ordained you to go and Joh. 15. 12.

and bring forth fruit, and that your fruit ſhould remain, that whatſoever ye aſk of the Father in my Name he may give it you.

¶ S. John Baptiſt.

The collect.

ALmightie God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Sonne our Saviour by preaching of penance: make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truths ſake, through Jeſus Chriſt our Lord.

The epiſtle.

Eſay 40. 1. BE of good cheer my people. O ye prophets, comfort my people, ſaith your God, comfort Jeruſalem at the heart, and tell her that her travell is at an end, that her offence is pardoned, that ſhe hath received of the Lords hand ſufficient correction for all her ſinnes. A voice cryed in the wilderneſſe, Prepare the way of the Lord in the wilderneſſe, make ſtraight the path of our God in the deſert. Let all valleys be exalted, and every mountain and hill be laid low, what ſo is crooked, let it be made ſtraight, and let the rough be made plain fields. For the glory of the Lord ſhall appear, and all fleſh ſhall at once ſee it. For why? the mouth of the Lord hath ſpoken it. The ſame voyce ſpake, Now cry. And the prophet anſwered, what ſhall I cry? That all fleſh is graſſe, and that all the goodlineſſe thereof is as the flower of the field. The graſſe is withered, the flower falleth away. Even ſo is the people as graſſe, when the breath of the Lord bloweth upon them. Nevertheleſſe, whether the graſſe wither, or that the flower fade away, yet the word of our God endureth forever. Go up unto the high hill (O Sion) thou that bringeſt good tidings, lift up thy voice with power, O thou preacher Jeruſalem: lift it up without fear, and ſay

say unto the cities of Juda, Behold your God, behold, the Lord God shall come with power, and bear rule with his arm. Behold, he bringeth his treasure with him, and his works go before him. He shall feed his flock like an herdman: he shall gather the lambs together with his arm, and carry them in his bosome, and shall kindely intreat those that bear yong.

The gospel.



Elizabeths time came that she should be delivered, and she brought forth a son. Luke 1.57 And her neighbours and her cousins heard say how the Lord had shewed great mercie upon her, and rejoyced with her. And it fortuned, that in the eighth day they came to circumcise the childe, and called his name Zachary, after the name of his father. And his mother answered and said, Not so, but his name shall be called John. And they said unto her, There is none of thy kinred that is named with this name. And they made signes to his father, how he would have him called. And he asked for writing tables, and wrote, saying, His name is John. And they marvelled all, and his mouth was opened immediatly and his tongue also, and he spake and praised God. And fear came on all them that dwelt nigh unto him. And all these sayings were noised abroad throwout all the high countrey of Jury, and they that heard them, laid them up in their hearts, saying, What maner of childe shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied saying, Praised be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation unto us in the house of his servant David, even as he promised by the mouth of his holy prophets, which were since the world began. That we should be saved from our enemies, and from the hand of all that hate us: That he would deal mercifully with our fathers, and remember his holy covenant:

that

that he would perform the oath which he ſware to our father Abraham for to give us, that we being delivered out of the hands of our enemies, might ſerve him without fear all the dayes of our life, in ſuch holineſſe and righteouſneſſe, as are acceptable for him. And thou childe ſhalt be called the Prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his wayes. To give knowledge of ſalvation unto his people, for the remiſſion of ſinnes, through the tender mercy of our God, whereby the day-ſpring from on high hath viſited us. To give light to them that ſit in darkneſſe, and in the ſhadow of death, and to guide our feet into the way of peace. And the Childe grew, and waxed ſtrong in ſpirit, and was in the wilderneſſe, till the day came when he ſhould ſhew himſelf unto the Iſraelites.

¶ S. Peters day.

The collect.

ALmightie God, which by thy Sonne Jeſus Chriſt haſt given to thy apoſtle S. Peter many excellent gifts, and commandedſt him earneſtly to feed thy flock: make, we beſeech thee, all biſhops and paſtours diligently to preach thy holy Word, and the people obediently to follow the ſame, that they may receive the crown of everlaſting glory, through Jeſus Chriſt our Lord.

The epiſtle.

Acts 12. 1. AT the ſame time Herod the king ſtretched forth his hands to vex certain of the congregation, and he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further, and took Peter alſo. Then were the dayes of ſweet bread. And when he had caught him, he put him in priſon alſo, and delivered him to four quaternions of ſouldiers to be kept, intending after Eaſter to bring him forth to the people. And Peter was kept in priſon, but prayer was made without ceaſing of the congregation unto God for him. And when Herod would have brought him out unto the people, the ſame night ſlept Peter between two ſouldiers, bound

bound with two chains, and the keepers before the doore kept the prison. And behold, the angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him up, saying, Arise up quickly. And his chains fell from his hands. And the angel said unto him, Gird thy self, and binde on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he came out and followed him, and wist not that it was truth which was done by the angel, but thought he had seen a vision. When they were past the first and second watch, they came unto the iron gate that leadeth unto the citie, which opened to them by the own accord: and they went out, and passed thorow one street, and forthwith the Angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the waiting of the people of the Jews.

The gospel.

WHen Jesus came into the coasts of the citie, which is called Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? They said, Some say that thou art John Baptist, some Elias, some Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? Simon Peter answered and said, Thou art Christ the Son of the living God. And Jesus answered, and said unto him, Happy art thou Simon the son of Jonas: for flesh & blood hath not opened that unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock will I build my congregation, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou bindest in earth, shalbe bound in heaven: and whatsoever thou loosest in earth, shall be loosed in heaven. Matth. 16. 13

¶ S. James the Apoſtle.

The collect.

GRant, O mercifull God, that as thine holy Apoſtle James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jeſus Chriſt, and followed him: So we forſaking all worldly and carnall affections, may be evermore ready to follow thy commandments, through Jeſus Chriſt our Lord.

The epiſtle.

Acts 11. 27

IN thoſe dayes came prophets from the citie of Jeruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throwout all the world, which came to paſſe in the Emperour Claudius dayes. Then the diſciples, every man according to his abilitie, purpoſed to ſend ſuccour unto the brethren which dwelt in Jury: which thing they alſo did, and ſent it to the elders by the hands of Barnabas and Saul. At the ſame time Herod the king ſtretched forth his hands to ver certain of the congregation. And he killed James the brother of John with the ſword: And becauſe he ſaw it pleaſed the Jews, he proceeded further, and took Peter alſo.

The goſpel.

Matth. 20. 20.

THen came to him the mother of Zebedees children, with her ſons, worſhipping him, and deſiring a certain thing of him. And he ſaid unto her, what wilt thou? She ſaid unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left in thy kingdom. But Jeſus anſwered, and ſaid, Ye wote not what ye aſk. Are ye able to drink of the cup that I ſhall drink of? and to be baptized with the baptiſme that I am baptized with? They ſaid unto him, We are. He ſaid unto them, Ye ſhall drink indeed of my cup and be baptized with the baptiſme that I am baptized with, but

but to sit on my right hand and on my left, is not mine to give, but it shall chance unto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the nations have dominion over them, and they that are great men, exercise authoritie upon them. It shall not be so among you. But whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant: Even as the Sonne of man came not to be ministred unto, but to minister, and to give his life a redemption for many.

¶ S. Bartholomew apostle.

The collect.

O Almightie and everlasting God, which hast given grace to thine apostle Bartholomew, truly to beleeve and to preach thy Word: grant We beseech thee, unto thy church, both to love that he beleeved, and to preach that he taught, through Christ our Lord.

The epistle.

By the hands of the apostles were many signes and wonders shewed among the people: and they were altogether with one accord in Solomons porch. And of other durst no man joyn himself to them: nevertheless, the people magnified them. The number of them that beleeved in the Lord, both of men and women, grew more and more, insomuch that they brought the sick into the streets, and laid them on beds and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them that were vexed with unclean spirits: And they were healed every one. Acts 5. 12.

S. Matthew apoſtle.

The goſpel.

Luk. 22.24 AND there was a ſtrife among them, which of them ſhould ſeem to be the greateſt. And he ſaid unto them, The kings of the nations reign over them, and they that have authoritie upon them, are called gracious lords: but ye ſhall not ſo be. But he that is greateſt among you, ſhall be as the yonger, and he that is chiefe, ſhall be as he that doth miniſter. For whether is greater, he that ſitteth at meat, or he that ſerveth? Is not he that ſitteth at meat? But I am among you as one that miniſtreth. Ye are they which have bidden with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and ſit on ſeats judging the twelve tribes of Iſrael.

¶ S. Matthew apoſtle.

The collect.

ALmightie God, which by thy bleſſed Sonne didſt call Matthew from the receit of cuſtome, to be an apoſtle and evangeliſt: grant us grace to forſake all covetous deſires and inordinate love of riches, and to follow thy ſaid Sonne Jeſus Chriſt, who liveth and reigneth, &c.

The epiſtle.

2. Cor. 4.1. SEeing that we have ſuch an office, even as God hath had mercie on us, we go not out of kinde, but have caſt from us the cloaks of unhoneſtie, and walk not in craftineſſe, neither handle we the word of God deceitfully, but open the trueth, and report our ſelves to every mans conſcience in the ſight of God. If our Goſpel be yet hid, it is hid among them that are loſt, in whom the God of this world hath blinded the mindes of them which beleeve not, leſt the light of the Goſpel of the glory of Chriſt (which is the image of God) ſhould ſhine unto them. For we preach not our ſelves, but

but Christ Jesus to be the Lord, and our selves your servants for Jesus sake. For it is God that commandeth the light to shine out of darknesse, which hath shined in our hearts, for to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The gospel.

AND as Jesus passed forth from thence, he saw a man (named Matthew) sitting at the receit of custom: and he said unto him, Follow me. And he arose and followed him. And it came to passe, as Jesus sate at meat in his house, behold, many publicanes also and sinners that came, sate down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your master with Publicanes and sinners? But when Jesus heard that, he said unto them, They that be strong, need not the physician, but they that are sick. Go ye rather and learn what that meaneth: I will have mercy and not sacrifice. For I am not come to call the righteous, but sinners to repentance. Matt. 9. 9.

S.Michael and all angels.

The collect.

EVerlasting God, which hast ordained and constituted the services of all angels & men in a wonderfull order: mercifully grant that they which alway do thee service in heaven, may by thy appointment succour and defend us in earth, through Jesus Christ our Lord.

The epistle.

THere was a great battell in heaven: Michael and his angels fought with the dragon, and the dragon fought with his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon that old serpent, Rev. 12. 1.

called the devill and Satanas was cast out, which deceiveth all the World. And he was cast into the earth, and his angels were cast out also with him. And I heard a loud voyce, saying, In heaven is now made salvation and strength, and the kingdom of our God, and the power of his Christ. For the accuser of our brethren is cast down, which accused them before God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death. Therefore rejoyce ye heavens, and ye that dwell in them. Wo unto the inhabiters of the earth, and of the sea, for the devill is come down unto you, which hath great wrath, because he knoweth that he hath but a short time.

The gospel.

Matt. 18. 1.



T the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? Jesus called a childe unto him, and set him in the middest of them, and said, Verily I say unto you, Except ye turn and becom as children, ye shall not enter into the kingdom of heaven. Whosoever therefore humbleth himself as this childe, the same is the greatest in the kingdom of heaven. And whosoever receiveth such a childe in my Name, receiveth me. But whoso doth offend one of these little ones which beleeve in me, it were better for him that a mill-stone were hanged about his neck, & that he were drowned in the depth of the sea. Wo unto the world because of offences. Necessary it is that offences come: but wo unto the man by whom the offence cometh. Wherefore if thy hand or thy foot hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather thē thou shouldest (having two hands or two feet) be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then (having two eyes)

to

to be caſt into hell fire. Take heed that ye deſpiſe not one of theſe little ones: for I ſay unto you, that in heaven their angels do alwayes behold the face of my Father which is in heaven.

¶ S. Luke the Evangeliſt.

The collect.

ALmighty God which calledſt Luke the phyſitian whoſe prayſe is in the goſpel, to be a phyſitian of the ſoul: it may pleaſe thee by the wholeſome medicines of his doctrine to heal all the diſeaſes of our ſouls, through thy Sonne Jeſus Chriſt our Lord.

The epiſtle.

WAtch thou in all things, ſuffer afflictions, do the work thoroughly of an evangeliſt, fulfill thine office unto the uttermoſt. Be ſober. For I am now ready to be offered, and the time of my departing is at hand. I have fought a good fight, I have fulfilled my courſe, I have kept the faith. From henceforth there is laid up for me a crown of righteouſneſſe, which the Lord that is a righteous judge ſhall give to me at that day, not to me onely, but to all them that love his coming. Do thy diligence that thou mayeſt come ſhortly unto me. For Demas hath forſaken me, and loveth this preſent world, & is departed unto Theſſalonica. Creſcens is gone to Galatia. Titus to Dalmatia, onely Lucas is with me. Take Marke and bring him with thee, for he is profitable unto me for the miniſtration. And Tychicus have I ſent unto Epheſus. The cloak that I left at Troada with Carpus, when thou comeſt, bring with thee, and the books, but eſpecially the parchment. Alexander the Copperſmith did me much evill, the Lord reward him according to his deeds: of whom be thou ware alſo, for he hath greatly withſtood our words. 2. Tim. 4.5.

Simon and Jude apoſtles.

The goſpel.

Luke 10, 1. THe Lord appointed other ſeventie (and two) alſo, and ſent them two and two before him into every citie and place whither he himſelf would come. Therefore he ſaid unto them, The harveſt is great, but the labourers are few. Pray ye therefore the Lord of the harveſt to ſend forth labourers into his harveſt. Go your wayes, behold, I ſend you forth as lambs among wolves. Bear no wallet, neither ſcrip nor ſhoes, and ſalute no man by the way. Into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe. And if the ſonne of peace be there, your peace ſhall reſt upon it: if not, it ſhall return to you again. And in the ſame houſe tarry ſtill, eating and drinking ſuch as they give: For the labourer is worthy of his reward.

¶ Simon and Jude apoſtles.

The collect.

ALmightie God, which haſt builded thy congregation upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the head corner ſtone: Grant us ſo to be joyned together in unitie of ſpirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jeſus Chriſt our Lord. Amen.

The epiſtle.

Jude 1. JUde the ſervant of Jeſus Chriſt, the brother of James, to them which are called and ſanctified in God the Father, and preſerved in Jeſus Chriſt: mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common ſalvation, it was needfull for me to write unto you, to exhort you that ye ſhould continually labour in the faith, which was once given unto the ſaints. For there are certain ungodly men craftily crept in, of which it was written afore-

time

time unto ſuch judgement: they turn the grace of our God into wantonneſſe, and denie God (which is the onely Lord) and our Lord Jeſus Chriſt. My minde is therefore to put you in remembrance, forasmuch as ye once knew this, how that the Lord (after that he had delivered the people out of Egypt) deſtroyed them which after beleeved not. The angels alſo which kept not their firſt ſtate, but left their owne habitation, he hath reſerved in everlaſting chains under darkneſſe, unto the judgement of the great day. Even as Sodom and Gomorrhe, and the cities about them, which in like manner defiled themſelves with fornication, and followed ſtrange fleſh, are ſet forth for an example, and ſuffer the pain of eternall fire. Likewiſe theſe being deceived by dreams, defile the fleſh, deſpiſe rulers, and ſpeak evill of them that are in authoritie.

The goſpel:

THis command I you, that ye love Joh. 15. 17.
together. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would love his owne: howbeit, becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you. Remember the word that I ſaid unto you, The ſervant is not greater then the Lord. If they have perſecuted me, they will alſo perſecute you. If they have kept my ſaying, they will keep yours alſo. But all theſe things will they do unto you for my Names ſake, becauſe they have not known him that ſent me. If I had not come and ſpoken unto them, they ſhould have had no ſinne: but now have they nothing to cloak their ſin withall. He that hateth me, hateth my Father alſo. If I had not done among them the works which none other man did, they ſhould have had no ſinne: but now have they both ſeen and hated, not onely me, but alſo my Father. But this happeneth, that the ſaying might be fulfilled that is written in their law, They hated me

me without a cauſe. But when the Comforter is come whom I will ſend unto you from the Father, even the Spirit of truth (which proceedeth of the Father) he ſhall teſtifie of me. And ye ſhall bear witneſſe alſo, becauſe ye have been with me from the beginning.

¶ All Saints day.

The collect.

ALmighty God, which haſt knit together thy Elect in one communion and fellowſhip, in the myſticall body of thy ſonne Chriſt our Lord: grant us grace ſo to follow thy holy ſaints in all vertuous and godly living, that we may come to thoſe unſpeakable joyes, which thou haſt prepared for them that unfainedly love thee, through Jeſus Chriſt our Lord. Amen.

The epiſtle.

Revel. 7.2. BEhold, I John ſaw another angel aſcend from the riſing of the ſunne, which had the ſeal of the living God, and he cried with a loud voice to the four angels, (to whom power was given to hurt the earth, and the ſea) ſaying, Hurt not the earth, neither the ſea, neither the trees, till we have ſealed the ſervants of our God in their foreheads. And I heard the number of them which were ſealed, and there were ſealed an hundred and fourty and four thouſand of all the tribes of the children of Iſrael.

Of the tribe of Juda were ſealed twelve thouſand.
Of the tribe of Reuben, were ſealed twelve thouſand.
Of the tribe of Gad, were ſealed twelve thouſand.
Of the tribe of Aſer, were ſealed twelve thouſand.
Of the tribe of Nephthalim, were ſealed twelve thouſand.
Of the tribe of Manaſſes, were ſealed twelve thouſand.
Of the tribe of Simeon, were ſealed twelve thouſand.
Of the tribe of Levi, were ſealed twelve thouſand.
Of the tribe of Iſſachar, were ſealed twelve thouſand.
Of the tribe of Zabulon, were ſealed twelve thouſand.

All Saints day.

Of the tribe of Joseph were sealed twelue thousand.
Of the tribe of Benjamin were sealed twelue thousand.

After this I beheld, and lo, a great multitude (which no man can number) of all nations and people, and tongues stood before the seat, and before the Lamb, clothed with long white garments, and palms in their hands, and cried with a loud voice, saying, Salvation be ascribed to him that sitteth upon the seat of our God, and unto the Lamb. And all the angels stood in the compasse of the seat, and of the elders, and the four beasts, and fell before the seat on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanks, and honour, and power, and might be unto our God for evermore. Amen.

The gospel.



Esus seeing the people, went up into a mountain, and when he was set, his disciples came to him. Matt. 5. 1.
And after that he had opened his mouth, he taught them, saying, Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall receive comfort. Blessed are the meek, for they shall receive the inheritance of the earth. Blessed are they which hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdom of heaven. Blessed are ye when men revile you, and persecute you, and shall falsely say all manner of evill saying against you for my sake, rejoyce and be glad, for great is your reward in heaven. For so persecuted they the Prophets which were before you.

¶ The

¶ The order for the Adminiſtration of the Lords ſupper, or holy communion.

SO many as intend to be partakers of the holy communion, ſhall ſignifie their names to the curate over night, or elſe in the morning before the beginning of morning prayer, or immediatly after.

And if any of thoſe be an open and notorious evill liver, ſo that the congregation by him is offended, or have done any wrong to his neighbours by word or deed: the curate having knowledge thereof, ſhall call him, and advertiſe him, in any wiſe not to preſume to come to the Lords table, untill he have openly declared himſelf to have truely repented and amended his former naughty life, that the congregation may thereby be ſatisfied, which afore were offended, & that he have recompenſed the parties whom he hath done wrong unto, or at the leaſt declare himſelf to be in full purpoſe ſo to do, aſſoon as he conveniently may.

The ſame order ſhall the curate uſe with thoſe betwixt whom he perceiveth malice and hatred to reign, not ſuffering them to be partakers of the Lords table, untill he know them to be reconciled. And if one of the parties ſo at variance, be content to forgive from the bottom of his heart all that the other hath treſpaſſed againſt him, and to make amends for that he himſelf hath offended, and the other party will not be perſwaded to a godly unity, but remain ſtill in his frowardneſſe and malice: the miniſter in that caſe ought to admit the penitent perſon to the holy communion, and not him that is obſtinate.

The table at the communion time having a fair white linnen cloth upon it, ſhall ſtand in the body of the church, or in the chancell, where morning prayer, and evening prayer be appointed to be ſaid. And the prieſt ſtanding at the north ſide of the table, ſhall ſay the Lords prayer, with this collect following.

¶ The communion.

OUr Father which art in heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread.

bread. And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us. And lead us not into temptation, but deliver us from evill. Amen.

ALmightie God, unto whom all hearts be open, all deſires knowen, and from whom no ſecrets are hid: cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Chriſt our Lord. Amen.

¶ Then ſhall the prieſt rehearſe diſtinctly all the TEN COMMANDMENTS: and the people kneeling, ſhall after every commandment ask God mercy for their tranſgreſſion of the ſame, after this ſort.

Miniſter.

GOD ſpake theſe words and ſaid, I am the Lord thy God: Thou ſhalt have none other gods but me.

People.

Lord have mercie upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not make to thy ſelf any graven image, nor the likeneſſe of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſinnes of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands, in them that love me, and keep my commandments.

People.

Lord have mercy upon us, and incline our hearts, &c.

Miniſter.

Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſſe that taketh his Name in vain.

People.

Lord have mercy upon us, and incline our hearts, &c.

Miniſter.

Remember that thou keep holy the ſabbath day. Six dayes ſhalt thou labour, and do all that thou haſt to do, but the

the ſeventh day is the ſabbath of the Lord thy God. In it thou ſhalt do no manner of worke, thou,and thy ſonne, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattell, and the ſtranger that is within thy gates. For in ſix dayes the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

People.

Lord have mercy upon us, and incline our hearts, &c.

Miniſter.

Honour thy father and thy mother, that thy dayes may be long in the land, which the Lord thy God giveth thee.

People.

Lord have mercy upon us,and encline our hearts, &c.

Miniſter.

Thou ſhalt do no murder.

People.

Lord have mercy upon us, and incline our hearts, &c.

Miniſter.

Thou ſhalt not commit adultery.

People.

Lord have mercy upon us, and incline our hearts, &c.

Miniſter.

Thou ſhalt not ſteal.

People.

Lord have mercy upon us,and incline our hearts, &c.

Miniſter.

Thou ſhalt not bear falſe witneſſe againſt thy neighbour.

People.

Lord have mercy upon us, and incline our hearts, &c.

Miniſter.

Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſſe, nor any thing that is his.

People.

Lord have mercy upon us, and write all theſe thy lawes in our hearts we beſeech thee.

¶ Then

The Communion.

¶ Then ſhall follow the collect of the day, with one of theſe two collects following for the King, the prieſt ſtanding up, and ſaying,

¶ Let us pray.

ALmighty God, whoſe kingdome is everlaſting, and power infinite, have mercy upon the whole congregation, and ſo rule the heart of thy choſen ſervant Charles **our King and governour, that he (knowing whoſe miniſter he is) may above all things ſeek thy honour and glory, and that we his ſubjects (duely conſidering whoſe authority he hath) may faithfully ſerve, honour, and humbly obey him, in thee, and for thee, according to thy bleſſed word and ordinance, through Jeſus Chriſt our Lord, who with thee and the holy Ghoſt, liveth and reigneth ever one God, world without end. Amen.**

ALmighty and everlaſting God, we be taught by thy holy word, that the hearts of kings are in thy rule and governance, and that thou doeſt diſpoſe and turn them as it ſeemeth beſt to thy godly wiſdom: We humbly beſeech thee ſo to diſpoſe and govern the heart of Charles **thy ſervant our King and Governour, that in all his thoughts, words, and works, he may ever ſeek thy honour and glory, and ſtudy to preſerve thy people committed to his charge, in wealth, peace, and godlineſſe: Grant this, O merciful Father, for thy dear Sons ſake Jeſus Chriſt our Lord. Amen.**

Immediately after the collects, the prieſt ſhall read the epiſtle, beginning thus: **The epiſtle written in the Chapter of**

And the epiſtle ended, he ſhall ſay the goſpel, beginning thus: **The Goſpel written in the Chapter of** And the epiſtle and goſpel being ended, ſhall be ſaid the Creed.

IBeleeve in one God the Father Almighty, Maker of heaven and earth, and of all things viſible and inviſible: and in one Lord Jeſus Chriſt, the onely begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one ſubſtance with the Father, by whom all things were made: Who for us men, and for our ſalvation

ſalvation came down from heaven, and was incarnate by the holy Ghoſt of the Virgin Mary, and was made man, and was crucified alſo for us under Pontius Pilate. He ſuffered and was buried, and the third day he roſe again according to the Scriptures, and aſcended into heaven, and ſitteth on the right hand of the Father. And he ſhall come again with glory to judge both the quick and the dead: whoſe kingdom ſhall have no end. And I beleeve in the holy Ghoſt, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worſhipped and glorified, who ſpake by the prophets. And I beleeve one Catholique and Apoſtolike Church. I acknowledge one Baptiſme for the remiſſion of ſins. And I look for the reſurrection of the dead, and the life of the world to come. Amen.

¶ After the Creed, if there be no Sermon, ſhall follow one of the Homilies already ſet forth, or hereafter to be ſet forth by cómon authority.

After ſuch Sermon, Homily, or exhortation, the Curate ſhall declare unto the people whether there be any holy-dayes, or faſting dayes the week following, and earneſtly exhort them to remember the poor, ſaying one or moe of theſe ſentences following, as he thinketh moſt convenient by his diſcretion.

Matth. 5. Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.

Matth. 6. Lay not up for your ſelves treaſure upon the earth, where the ruſt and moth doth corrupt, and where theeves breake thorow and ſteal: but lay up for your ſelves treaſures in heaven, where neither ruſt nor moth doth corrupt, and where theeves do not breake thorow and ſteal.

Matth. 7. Whatſoever ye would that men ſhould do unto you, even ſo do unto them, for this is the Law and the Prophets.

Matth. 7. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven.

Luke 19. Zache ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I reſtore four fold.

who

who goeth a warfare at any time of his own cost: who planteth a vineyard, and eateth not of the fruit thereof: or who feedeth a flock, and eateth not of the milk of the flock: 1.Cor.9.

If we have sown unto you spirituall things, is it a great matter if we shall reap your worldly things: 1.Cor.9.

Do ye not know, that they which minister about holy things, live of the sacrifice: and they which wait of the altar, are partakers with the altar: Even so hath the Lord also ordained, that they which preach the gospel should live of the gospel. 1.Cor.9

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessitie, for God loveth a chearfull giver. 2.Cor.9

Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. Galat.6.

While we have time let us do good unto all men, and specially unto them that are of the household of faith. Galat.6.

Godlinesse is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1.Tim.6.

Charge them which are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternall life. 1.Tim.6.

God is not unrighteous, that he will forget your works and labour that proceedeth of love, which love ye have shewed for his Names sake, which have ministred unto the saints, and yet do minister. Heb.6.

To do good, and to distribute, forget not, for with such sacrifices God is pleased. Heb.13.

Who so hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him: 1.John 3.

Give alms of thy goods, and turn never thy face from any poor man, and then the face of the Lord shall not be turned away from thee. Tob.4.

Tob. 4. Be merciſull after thy power. If thou haſt much, give plenteouſly. If thou haſt little, do thy diligence gladly to give of that little: for ſo gatherest thou thy ſelf a good reward in the day of neceſſity.

Prov. 19. He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it ſhall be paid him again.

Pſal. 41. Bleſſed be the man that provideth for the ſick and needy: the Lord ſhall deliver him in the time of trouble.

¶ Then ſhall the churchwardens, or ſome other by them appointed, gather the devotion of the people, and put the ſame into the poor mans box, and upon the offering dayes appointed, every man and woman ſhall pay to the Curate the due and accuſtomed offerings. After which done, the prieſt ſhall ſay,

¶ Let us pray for the whole ſtate of Chriſts church militant here in earth.

ALmightie and everlaſting God, which by thy holy apoſtle haſt taught us to make prayers and ſupplications, and to give thanks for all men: We humbly beſeech thee, moſt mercifully (to accept our alms, and) to receive theſe our prayers, which we offer unto thy divine Majeſtie, beſeeching thee to inſpire continually the univerſall church with the ſpirit of truth, unitie, and concord: and grant that all they that do confeſſe thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. We beſeech thee alſo to ſave and defend all Chriſtian kings, princes and governours, and ſpecially thy ſervant CHARLES our king, that under him we may be godly and quietly governed: and grant unto his whole Councell, and to all that be put in authoritie under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſſe and vice, and to the maintenance of Gods true religion and vertue. Give grace (O heavenly Father) to all biſhops, paſtors, and curats, that they may both by their life and doctrine ſet forth thy true and lively word, and rightly and duly adminiſter thy holy Sacraments: and to all thy people give thy heavenly grace, and

If there be no alms given to the poor, then ſhall the words (*of accepting our alms*) be left out unſaid.

and ſpecially to this congregation here preſent, that with meek heart and due reuerence they may hear and receiue thy holy word, truly ſeruing thee in holineſſe and righteouſneſſe all the dayes of their life. And we moſt humbly beſeech thee of thy goodneſſe, O Lord, to comfort and ſuccour all them which in this tranſitory life be in trouble, ſorrow, need, ſickneſſe, or any other aduerſitie: grant this, O Father, for Jeſus Chriſts ſake our only mediatour and Aduocate. Amen.

¶ Then ſhall follow this exhortation at certain times, when the curate ſhall ſee the people negligent to come to the holy Communion.

WE be come together at this time (dearly beloued brethren) to feed at the Lords Supper, vnto the which in Gods behalf I bid you all that be here preſent, and beſeech you for the Lord Jeſus Chriſts ſake, that ye will not refuſe to come thereto, being ſo louingly called and bidden of God himſelf. Ye know how grieuous and vnkinde a thing it is when a man hath prepared a rich feaſt, decked his table with all kinde of prouiſion, ſo that there lacketh nothing but the gueſts to ſit down, and yet they which be called (without any cauſe) moſt vnthankfully refuſe to come. Which of you in ſuch a caſe would not be moued: who would not think a great injury and wrong done vnto him: wherefore moſt dearly beloued in Chriſt, take ye good heed, leſt ye withdrawing your ſelues from this holy Supper, prouoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe letted with worldly buſines. But ſuch excuſes be not ſo eaſily accepted and allowed before God. If any man ſay, I am a grieuous ſinner, and therefore am afeard to come: wherefore then do ye not repent and amend: when God calleth you, be you not aſhamed to ſay you will not come: when you ſhould return to God, will you excuſe your ſelf, and ſay that you be not ready: conſider earneſtly with your ſelues, how little ſuch fained excuſes ſhall auail before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a farm, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted

unworthy of the heavenly feast. For my part am here pre-sent, and according to mine office, I bid you in the Name of God, I call you in Christs behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yeeld up his soul by death upon the crosse for your health: even so it is your duty to receive the Communion together, in the re-membrance of his death, as he himself commanded. Now if you will in no wise thus do, consider with your selves how great injury you do unto God, and how sore punishment hangeth over your heads for the same. And whereas you offend God so sore in refusing this holy banket, I admonish, exhort, and beseech you, that unto this unkindnesse ye will not adde any more: which thing ye shall do, if ye stand by as gazers and lookers on them that do communicate, and be not partakers of the same your selves. For what thing can this be accounted else, then a further contempt and un-kindnesse unto God? Truely it is a great unthankfulnesse to say nay when ye be called: but the fault is much greater when men stand by, and yet will neither eat nor drink this holy Communion with other. I pray you what can this be else, but even to have the mysteries of Christ in derision? It is said unto all, Take ye and eat, Take and drink ye all of this, Do this in remembrance of me. with what face then, or with what countenance shall ye hear these words? what will this be else, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then ye should so do, depart you hence, and give place to them that be godly disposed. But when you depart, I beseech you ponder with your selves from whom ye depart. Ye depart from the Lords table, ye depart from your brethren, and from the banket of most heavenly food. These things if ye earnestly consider, ye shall by Gods grace return to a better minde: for the obtaining whereof we shall make our humble petitions, while we shall receive the holy Communion

¶ And

¶ And ſometime ſhall this be ſaid alſo at the diſcretion of the curate.

DEarly beloved, forasmuch as our duety is to render to Almighty God our heavenly Father moſt hearty thanks, for that he hath given his Sonne our Saviour Jeſus Chriſt, not onely to die for us, but alſo to be our ſpirituall food & ſuſtenance, as it is declared unto us, aſwell by Gods word as by the holy ſacrament of his bleſſed Body and Blood, the which being ſo comfortable a thing to them which receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily: my duty is to exhort you to conſider the dignity of the holy myſtery, and the great perill of the unworthy receiving thereof, and ſo to ſearch and examine your owne conſciences, as you ſhould come holy and clean to a moſt godly and heavenly Feaſt, ſo that in no wiſe you come but in the marriage garment, required of God in holy ſcripture, and ſo come and be received as worthy partakers of ſuch an heavenly table. The way and means thereto is: Firſt, to examine your lives and converſation by the rule of Gods commandments, and wherein ſoever ye ſhall perceive your ſelves to have offended, either by will, word, or deed, there bewail your own ſinfull lives, and confeſſe your ſelves to Almighty God, with full purpoſe of amendment of life. And if ye ſhall perceive your offences to be ſuch as be not onely againſt God, but alſo againſt your neighbours, then you ſhall reconcile your ſelves unto them, ready to make reſtitution & ſatisfaction according to the uttermoſt of your powers, for all injuries & wrongs done by you to any other, and likewiſe being ready to forgive other that have offended you, as you would have forgivenes of your offences at Gods hand: for otherwiſe the receiving of the holy communion doth nothing elſe but increaſe your damnation. And becauſe it is requiſite that no man ſhould come to the holy communion, but with a full truſt in Gods mercy, & with a quiet conſcience: therfore if there be any of you which by the means aforeſaid cannot quiet his own conſcience, but requireth further comfort, or counſell, then let him come to me, or ſome other diſcreet and learned miniſter of Gods word, and open

his grief, that he may receiue such ghostly counsell, aduice, and comfort, as his conscience may be relieued, and that by the ministery of Gods word he may receiue comfort, and the benefit of absolution, to the quieting of his conscience, and auoiding of all scruple and doubtfulnesse.

¶ Then shall the priest say this exhortation.

DEarly beloued in the Lord, ye that minde to come to the holy communion of the body and blood of our Sauiour Christ, must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to trie and examine themselues, before they presume to eat of that Bread and drink of that Cup. For as the benefit is great, if with a true penitent heart and liuely faith we receiue that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood, then we dwell in Christ, and Christ in us, we be one with Christ, and Christ with us:) So is the danger great if we receiue the same unworthily. For then we be guilty of the body and blood of Christ our Sauiour: we eat and drink our own damnation, not considering the Lords body: we kindle Gods wrath against us: we prouoke him to plague us with diuers diseases, and sundry kinds of death. Therefore if any of you be a blasphemer of God, an hinderer, or slanderer of his word, an aduulterer, or be in malice, or enuy, or in any other grieuous crime, bewail your sinnes, and come not to this holy table, lest after the taking of that holy sacrament, the deuill enter into you, as he entred into Iudas, and fill you full of all iniquities, and bring you to destruction both of body and soul. Iudge therefore your selues (brethren) that ye be not iudged of the Lord. Repent you truely for your sinnes past: haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues, and be in perfect charitie with all men, so shall ye be meet partakers of those holy mysteries. And aboue all things, ye must giue most humble and hearty thanks to God the Father, the Son, and the holy Ghost, for the redemption of the world, by the death and passion of our Sauiour Christ, both God and man, who did humble himself euen to the death upon the crosse, for us miserable sinners, which

lay

lay in darkneſſe and ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life. And to the end that we ſhould alway remember the exceeding great love of our Maſter, and onely Saviour Jeſus Chriſt, thus dying for us, and the innumerable benefits which by his precious blood-ſhedding he hath obtained to us: he hath inſtituted and ordained holy myſteries, as pledges of his love, and continuall remembrance of his death, to our great and endleſſe comfort. To him therefore with the Father, and the holy Ghoſt, let us give (as we are moſt bounden) continuall thanks, ſubmitting our ſelves wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſſe and righteouſneſſe all the dayes of our life. Amen.

¶ Then ſhall the prieſt ſay to them that come to receive the holy Communion.

YOu that do truely and earneſtly repent you of your ſinnes, and be in love and charitie with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy wayes: Draw neer, and take this holy ſacrament to your comfort, make your humble confeſſion to Almighty God, before this congregation here gathered together in his holy name, meekly kneeling upon your knees.

¶ Then ſhall this generall confeſſion be made, in the name of all thoſe that are minded to receive the holy Communion, either by one of them, or elſe by one of the miniſters or by the prieſt himſelf, all kneeling humbly upon their knees.

ALmighty God, Father of our Lord Jeſus Chriſt, maker of al things, Judge of all men, we knowledge and bewail our manifold ſinnes and wickednes, which we from time to time moſt grievouſly have committed, by thought, word, and deed, againſt thy divine Majeſty, provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, and be

heartily ſorry for theſe our miſdoings, the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, moſt merciful Father, for thy Sonne our Lord Jeſus Chriſts ſake forgive us all that is paſt, and grant that we may ever hereafter ſerve and pleaſe thee in newneſſe of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt or the Biſhop (being preſent) ſtand up, and turning himſelf to the people, ſay thus,

ALmighty God our heavenly Father, who of his great mercy hath promiſed forgiveneſſe of ſinnes to all them which with hearty repentance and true faith turn unto him: have mercy upon you, pardon and deliver you from all your ſinnes, confirm and ſtrengthen you in all goodneſſe, and bring you to everlaſting life, through Jeſus Chriſt our Lord. Amen.

¶ The ſhall the prieſt alſo ſay,

℣ Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him.

Come unto me all that travell and be heavy laden, and I will refreſh you. So God loved the world that he gave his onely begotten Sonne, to the end that all that beleeve in him, ſhould not periſh, but have life everlaſting.

℣ Hear alſo what S. Paul ſaith.

This is a true ſaying, and worthy of all men to be received, that Jeſus Chriſt came into the world to ſave ſinners.

℣ Hear alſo what S. John ſaith.

If any man ſinne, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſinnes.

¶ After which the prieſt ſhall proceed, ſaying,

Lift up your hearts.

Anſwer.

We lift them up unto the Lord.

Prieſt.

Let us give thanks unto our Lord God.

Anſwer.

It is meet and right ſo to do.

Prieſt.

The Communion.

Prieſt.

It is very meet, right, and our bounden duetie, that we ſhould at all times, and in all places, give thanks unto thee O Lord, holy Father, Almighty everlaſting God.

¶ Here ſhall follow the proper Preface, according to the time, if there be any eſpecially appointed: or elſe immediatly ſhall follow,

Therefore with angels, and archangels, &c.

¶ Proper Prefaces.

¶ Upon Chriſtmas day, and ſeven dayes after.

BEcauſe thou didſt give Jeſus Chriſt thine onely Sonne to be borne as this day for us, who by the operation of the holy Ghoſt, was made very man of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſin, to make us clean from all ſinne. Therefore with angels, &c.

¶ Upon Eaſter day, and ſeven dayes after.

BUt chiefly are we bound to praiſe thee, for the glorious reſurrection of thy Sonne Jeſus Chriſt our Lord: for he is the very Paſchall Lamb which was offered for us, and hath taken away the ſinne of the world, who by his death hath deſtroyed death, and by his riſing to life again, hath reſtored to us everlaſting life. Therefore with angels, &c.

¶ Upon Aſcenſion day, and ſeven dayes after.

THrough thy moſt dearly beloved Sonne Jeſus Chriſt our Lord, who after his moſt glorious reſurrection manifeſtly appeared to all his apoſtles, and in their ſight aſcended up into heaven, to prepare a place for us, that where he is, thither might we alſo aſcend, and reign with him in glory. Therefore with angels, &c.

¶ Upon Whitſunday, and ſix dayes after.

THrough Jeſus Chriſt our Lord, according to whoſe moſt true promiſe the holy Ghoſt came down this day from heaven with a ſudden great ſound, as it had been a mighty winde, in the likeneſſe of fiery tongues,

tongues, lighting upon the apoſtles, to teach them, and to lead them to all trueth, giving them both the gift of divers languages, and alſo boldneſſe with fervent zeal, conſtantly to preach the goſpel unto all nations, whereby we are brought out of darkneſſe and errour, into the clear light and true knowledge of thee, and of thy Sonne Jeſus Chriſt. Therefore with angels, &c.

¶ Upon the feaſt of Trinitie onely.

IT is very meet, right, and our bounden dutie, that we ſhould at all times, and in all places give thanks to thee, O Lord, Almighty and everlaſting God, which art one God, one Lord, not one onely perſon, but three perſons in one ſubſtance. For that which we beleeve of the glory of the Father, the ſame we beleeve of the Sonne, and of the holy Ghoſt, without any difference, or inequality. Therefore, &c.

¶ After which prefaces, ſhall follow immediatly.

THerefore with angels, and archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy Lord God of hoſts, Heaven and earth are full of thy glory. Glory be to thee, O Lord moſt high.

¶ Then ſhall the prieſt kneeling down at Gods board, ſay in the name of all them that ſhall receive the communion, this prayer following.

WEe do not preſume to come to this thy table (O mercifull Lord) truſting in our own righteouſneſſe, but in thy manifold and great mercies. We be not worthy ſo much as to gather up the crumbs under thy table. But thou art the ſame Lord, whoſe propertie is always to have mercie: grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood, that our ſinfull bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ Then

The Communion.

¶ Then the prieſt ſtanding up, ſhall ſay as followeth,

ALmighty God, our heavenly Father, which of thy tender mercy didſt give thine onely Sonne Jeſus Chriſt to ſuffer death upon the croſſe for our redemption, who made there (by his one oblation of himſelf once offered) a full, perfect and ſufficient ſacrifice, oblation and ſatisfaction for the ſins of the whole world, and did inſtitute, and in his holy goſpel command us to continue a perpetuall memory of that his precious death, untill his coming again: Hear us, O mercifull Father, We beſeech thee, and grant that We receiving theſe thy creatures of bread and wine, according to thy Sonne our Saviour Jeſus Chriſts holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed body and blood: who in the ſame night that he Was betrayed, took bread, and when he had given thanks, he brake it, and gave it to his diſciples, ſaying, Take, eat, this is my body which is given for you, do this in remembrance of me. Likewiſe after ſupper he took the cup, and when he had given thanks, he gave it to them, ſaying, Drinke ye all of this, for this is my blood of the New Teſtament, which is ſhed for you and for many for the remiſſion of ſinnes: Do this as oft as ye ſhall drink it in remembrance of me.

¶ Then ſhall the miniſter firſt receive the Communion in both kindes himſelf, and next deliver it to other miniſters (if any be there preſent) that they may help the chief miniſter, and after to the people in their hands, kneeling. And when he delivereth the bread, he ſhall ſay,

THe body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul into everlaſting life: and take and eat this in remembrance that Chriſt died for thee, and feed on him in thine heart by faith with thankſgiving.

¶ And

The Communion.

¶ And the miniſter that delivereth the cup, ſhall ſay,

THe blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul into everlaſting life: and drink this in remembrance that Chriſts blood was ſhed for thee, and be thankfull.

¶ Then ſhall the prieſt ſay the Lords prayer, the people repeating after him every petition. After ſhall be ſaid as followeth,

O Lord and heavenly Father, we thy humble ſervants entirely deſire thy Fatherly goodneſſe, mercifully to accept this our ſacrifice of praiſe and thankſgiving, moſt humbly beſeeching thee to grant, that by the merits and death of thy Sonne Jeſus Chriſt, and through faith in his blood, we and all thy whole church may obtain remiſſion of our ſinnes, and all other benefits of his paſſion. And here we offer and preſent unto thee, O Lord, our ſelves our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee, humbly beſeeching thee, that all we which be partakers of this holy communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold ſins, to offer unto thee any ſacrifice, yet we beſeech thee to accept this our bounden duety and ſervice, not weighing our merits, but pardoning our offenes, through Jeſus Chriſt our Lord, by whom, and with whom, in the unity of the holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Or this.

ALmighty and everliving God, we moſt heartily thank thee, for that thou doeſt vouchſafe to feed us, which have duely received thoſe holy myſteries, with the ſpirituall food of the moſt precious body and blood of thy Sonne our Saviour Jeſus Chriſt, and doeſt aſſure us thereby of thy favour and goodneſſe towards us, and that we be very members incorporate in thy myſticall body, which is the bleſſed company of all faithfull people, and be alſo heirs through hope

hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Sonne: We now most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good workes as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glorie, world without end. Amen.

¶ Then shall be said or sung,

GLorie be to God on high, and in earth peace, good will towards men. We praise thee, we blesse thee, we worship thee, we glorifie thee, we give thanks to thee for thy great glorie, O Lord God, heavenly King, God the Father Almightie, O Lord the only begotten Sonne Jesu Christ, O Lord God, Lamb of God, Sonne of the Father, that takest away the sinnes of the world, have mercie upon us. Thou that takest away the sinnes of the world, have mercie upon us. Thou that takest away the sinnes of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercie upon us. For thou only art holy, thou only art the Lord, thou only, O Christ, with the holy Ghost, art most high in the glorie of God the Father. Amen.

¶ Then the priest or bishop if he be present, shall let them depart with this blessing.

THe peace of God which passeth all understanding, keep your hearts and mindes in the knowledge and love of God, and of his Sonne Jesus Christ our Lord: and the blessing of God Almightie, the Father, the Sonne, and the holy Ghost, be amongst you, and remain with you alwayes. Amen.

¶ Collects

The Communion.

¶ Collects to be ſaid after the offertory, when there is no Communion, every ſuch day one, and the ſame may be ſaid alſo as often as occaſion ſhall ſerve, after the Collects either of Morning and Evening Prayer, Communion, or Letany, by the diſcretion of the Miniſter.

ASSiſt us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation, that among all the changes and chances of this mortall life, they may ever be defended by thy moſt gracious and ready help, through Chriſt our Lord. Amen.

OAlmighty Lord, and everlaſting God, vouchſafe we beſeech thee, to direct, ſanctifie, and govern, both our hearts and bodies in the wayes of thy lawes, and in the works of thy commandments, that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. Amen.

GRant we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. Amen.

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continuall help, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercie obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

Almighty

The Communion.

ALmightie God, the fountain of all wiſdom, which knoweſt our neceſſities before we aſk, and our ignorance in asking: We beſeech thee to have compaſſion upon our infirmities, and thoſe things which for our unworthineſſe we dare not, and for our blindneſſe we cannot aſk, vouchſafe to give us for the worthineſſe of thy Sonne Jeſus Chriſt our Lord.

ALmightie God, which haſt promiſed to hear the petitions of them that aſk in thy Sonnes Name, We beſeech thee mercifully to incline thine eares to us that have made now our prayers and ſupplications unto thee, and grant that thoſe things which we have faithfully aſked according to thy Will, may effectually be obtained, to the relief of our neceſſity, and to the ſetting forth of of thy glory, through Jeſus Chriſt our Lord. Amen.

UPon the Holy dayes (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, untill the end of the Homily, concluding with the generall prayer, (**for the whole ſtate of Chriſts Church militant here in earth**) and one or moe of theſe Collects before rehearſed, as occaſion ſhall ſerve.

¶ And there ſhall be no celebration of the Lords Supper, except there be a good number to communicate with the Prieſt, according to his diſcretion.

¶ And if there be not above twenty perſons in the pariſh, of diſcretion to receive the Communion; yet there ſhall be no Communion, except four or three at the leaſt communicate with the Prieſt.

¶ And in Cathedrall and Collegiate Churches, where be many Prieſts and Deacons, they ſhall all receive the Communion with the Miniſter every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary.

¶ And

The Communion.

¶ And to take away the ſuperſtition which any perſon hath or might have in the Bread and Wine, it ſhall ſuffice that the Bread be ſuch as is uſuall to be eaten at the Table with other meats, but the beſt and pureſt Wheat bread that conveniently may be gotten. And if any of the Bread and Wine remain, the Curate ſhall have it to his own vſe.

¶ The Bread and Wine for the Communion, ſhall be provided by the Curate and the Churchwardens at the charges of the pariſh, and the Pariſh ſhall be diſcharged of ſuch ſummes of money or other duties, which hitherto they have paid for the ſame by order of their houſes every Sunday.

¶ And note that every Pariſhioner ſhall communicate at the leaſt three times in the yeer, of which Eaſter to be one, and ſhall alſo receive the Sacraments and other Rites, according to the order in this book appointed. And yeerly at Eaſter every Pariſhioner ſhall reckon with his Parſon, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Eccleſiaſticall duties, accuſtomably due, then and at that time to be paid.

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¶ The

¶ The miniſtration of Baptiſme, to be uſed in the Church.

IT appeareth by ancient Writers, that the ſacrament of Baptiſme in the old time was not commonly miniſtred, but at two times in the yeer: At Eaſter, and Whitſuntide. At which times it was openly miniſtred in the preſence of all the Congregation. Which cuſtome now being grown out of uſe, (although it cannot for many conſiderations bee well reſtored againe) it is thought good to follow the ſame, as neer as conveniently may be. Wherefore the people are to bee admoniſhed, that it is moſt convenient that Baptiſme ſhould not be adminiſtred but upon Sundayes and other Holy-dayes when the moſt number of people may come together, as well for that the Congregation there preſent may teſtifie the receiving of them that be newly baptized, into the number of Chriſts Church, as alſo becauſe in the Baptiſme of Infants, every man preſent may be put in remembrance of his own profeſſion made to God in his Baptiſme. For which cauſe alſo it is expedient that Baptiſme bee miniſtred in the Engliſh tongue. Nevertheleſſe (if neceſſity ſo require) children may at all times be baptized at home.

When there are children to be baptized upon the Sunday, or Holy-day, the Parents ſhall give knowledge over night, or in the morning afore the beginning of morning prayer to the Curate. And then the Godfathers, Godmothers, and people, with the children muſt be ready at the font, either immediately after the laſt leſſon at morning prayer, or elſe immediately after the laſt leſſon at evening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhall aske whether the children bee baptized or no. If they anſwer, No: Then ſhall the Prieſt ſay thus,

Publique Baptiſme.

DEarly beloved, forasmuch as all men be conceiued and born in ſinne, and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghoſt: I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to theſe children that thing which by nature they cannot have, that they may be baptized with water and the holy Ghoſt, and receiued into Chriſts holy Church, and be made lively members of the ſame.

Then ſhall the miniſter ſay.

¶ Let us pray.

ALmighty and everlaſting God, which of thy great mercy diddeſt ſave Noe and his family in the ark from periſhing by water, and alſo diddeſt ſafely lead the children of Iſrael thy people through the red ſea, figuring thereby thy holy baptiſme: and by the baptiſme of thy welbeloved Son Jeſus Chriſt diddeſt ſanctifie the flood Jordan, & all other waters to the myſtical waſhing away of ſinne: We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon theſe children, ſanctifie them, and waſh them with the holy Ghoſt, that they being delibered from thy wrath, may be receiued into the ark of Chriſts Church, and being ſtedfaſt in faith, joyfull through hope, and rooted in charity, may ſo paſſe the waues of this troubleſome world, that finally they may come to the land of everlaſting life, there to reign with thee world without end, through Jeſus Chriſt our Lord. Amen.

ALmighty and immortall God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that beleeve, and the reſurrection of the dead: We call upon thee for theſe infants, that they coming to thy holy baptiſme, may receiue remiſ-

ſion

ſion of their ſinnes by ſpirituall regeneration. Receiue them (O Lord) as thou haſt promiſed by thy Welbeloued Sonne, ſaying, Aſk, and you ſhall haue, ſeek, and you ſhall finde, knock, and it ſhall be opened unto you. So giue now unto us that aſk, let us that ſeek, finde, open the gate unto us, that knock, that theſe infants may inioy the euerlaſting benediction of thy heauenly Waſhing, and may come to the eternall kingdom which thou haſt promiſed by Chriſt our Lord. Amen.

¶ Then ſhall the prieſt ſay,

Hear the words of the goſpel, written by S. Mark in the tenth chapter.

AT a certain time they brought children to Chriſt, that he ſhould touch them: and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſaid unto them, Suffer little children to come unto me, and forbid them not, for to ſuch belongeth the kingdom of God. Verely I ſay unto you, whoſoeuer doth not receiue the kingdom of God as a little childe, he ſhall not enter therein. And when he had taken them up in his arms, he put his hands upon them and bleſſed them. Mar. 10. 13.

¶ After the goſpel is read, the Miniſter ſhall make this brief exhortation upon the words of the goſpel.

FRiends, you hear in this goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him: how he blamed theſe that would haue kept them frō him: how he exhorteth all men to follow their innocency. You perceiue how by his outward geſture and deed, he declared his good will toward them: for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly beleeue, that he will likewiſe fauourably receiue theſe preſent infants, that he will embrace them with the arms of his mercy, that he will giue unto them the bleſſing of eternall life, and make them partakers of his euerlaſting kingdom. Wherefore we being thus perſwaded of the good will of our heauenly Father toward theſe infants, declared

by his Sonne Jeſus Chriſt, and nothing doubting but that he favourably alloweth this charitable worke of ours, in bringing theſe children to his holy baptiſme: let us faithfully and devoutly give thanks unto him and ſay.

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore: Give thy holy Spirit to theſe infants, that they may be born again, and be made heirs of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then the Prieſt ſhall ſpeak unto the Godfathers and Godmothers on this wiſe.

WElbeloved friends, ye have brought theſe children here to be baptized, ye have prayed that our Lord Jeſus Chriſt would vouchſafe to receive them, to lay his hands upon them, to bleſſe them, to releaſe them of their ſinnes, to give them the kingdom of heaven, and everlaſting life. Ye have heard alſo that our Lord Jeſus Chriſt hath promiſed in his goſpel, to grant all theſe things that ye have prayed for: which promiſe he for his part will moſt ſurely keep and performe. Wherefore after this promiſe made by Chriſt, theſe infants muſt alſo faithfully for their part promiſe by you that be their ſureties, that they will forſake the devill and all his workes, and conſtantly beleeve Gods holy word, and obediently keep his commandments.

¶ Then ſhall the prieſt demand of the Godfathers and Godmothers theſe queſtions following.

Doeſt thou forſake the devill and all his workes, the vain pomp and glory of the world, with all covetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not follow nor be led by them?

Anſwer.

I forſake them all.

Miniſter

Publique Baptiſme.

Miniſter.

Doeſt thou beleeve in God the Father Almighty, maker of heaven and earth: And in Jeſus Chriſt his onely begotten Son our Lord: And that he was conceived by the holy Ghoſt, born of the Virgin Mary, that he ſuffered under Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and alſo did riſe again the third day, that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty, and from thence ſhall come again at the end of the world to judge the quick and the dead: And doeſt thou beleeve in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the remiſſion of ſins, the reſurrection of the flesh, and everlaſting life after death:

Anſwer.

All this I ſtedfaſtly beleeve.

Miniſter.

Wilt thou be baptized in this faith:

Anſwer.

That is my deſire.

¶ Then ſhall the prieſt ſay.

O Mercifull God, grant that the old Adam in theſe children may be ſo buried, that the new man may be raiſed up in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the ſpirit, may live and grow in them. Amen.

Grant that they may have power and ſtrength to have victory, and to triumph againſt the devill, the world, and the flesh. Amen.

Grant that whoſoever is here dedicated to thee by our office and miniſtery, may alſo be endued with heavenly vertues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doeſt live and govern all things, world without end. Amen.

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſſe of our ſins, did ſhed out of his moſt precious ſide both water and blood, and gave commandment

to his diſciples that they ſhould go teach all nations, and baptize them in the Name of the Father, the Son, and of the holy Ghoſt: Regard, we beſeech thee, the ſupplications of thy congregation, and grant that all thy ſervants which ſhall be baptized in this water, may receive the fulneſſe of thy grace, and ever remain in the number of thy faithfull and elect children, through Jeſus Chriſt our Lord. Amen.

¶ Then the prieſt ſhall take the childe in his hands, and ask the name: and naming the childe, ſhall dip it in the water, ſo it be diſcreetly and warily done, ſaying,

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ And if the childe be weak, it ſhall ſuffice to pour water upon it, ſaying the foreſaid words,

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ Then the prieſt ſhall make a croſſe upon the childes forehead, ſaying,

WE receive this childe into the congregation of Chriſts flock, and do ſigne him with the ſigne of the croſſe, in token that hereafter he ſhall not be aſhamed to confeſſe the Faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the world, and the devill, and to continue Chriſts faithfull ſouldier and ſervant unto his lives end. Amen.

¶ Then ſhall the prieſt ſay,

SEeing now, dearly beloved brethren, that theſe children be regenerate and grafted into the body of Chriſts congregation, let us give thanks unto God for theſe benefits, and with one accord make our prayers unto Almighty God, that they may lead the reſt of their life according to this beginning.

¶ Then ſhall be ſaid,

Our Father which art in heaven, &c.

¶ Then

Publique Baptisme.

¶ Then shall the priest say,

WE yeeld thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine own childe by adoption, and to incorporate him into thy holy congregation. And humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousnes, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sinne, that as he is made partaker of the death of thy Son, so he may be partaker of his resurrection, so that finally with the residue of thy holy congregation, he may be inheritour of thine everlasting kingdome, through Christ our Lord. Amen.

¶ At the last end, the priest calling the Godfathers and Godmothers together, shall say this exhortation following.

FOrasmuch as these children have promised by you to forsake the devill and all his works, to beleeve in God, and to serve him: you must remember that it is your parts and duties to see that these infants be taught, so soon as they shall be able to learn, what a solemn vow, promise, and profession they have made by you. And that they may know these things the better, ye shal call upon them to hear Sermons, and chiefly you shall provide that they may learn the Creed, the Lords prayer, and the ten commandments in the English tongue, and all other things which a Christian man ought to know and beleeve to his souls health, and that these children may be vertuously brought up to lead a godly and a Christian life, remembring alwayes that baptisme doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him, that as he died, and rose again for us, so should we which are baptized, die from sin, and rise again unto righteousnesse, continually mortifying all our evill and corrupt affections, and daily proceeding in all vertue and godlinesse of living.

Private Baptiſme.

The Miniſter ſhall command that the children bee brought to the Biſhop to be confirmed of him, ſo ſoon as they can ſay in their vulgar tongue, the Articles of the Faith, the Lords prayer, and the ten Commandments, and bee further inſtructed in the Catechiſme ſet forth for that purpoſe, accordingly as it is there expreſſed.

Of them that are to be baptized in private houſes in time of neceſſitie, by the Miniſter of the Pariſh, or any other lawfull *Miniſter that can be procured.*

THe Paſtors and Curates ſhall often admoniſh the people, that they deferre not the Baptiſme of Infants any longer then the Sunday, or other Holy-day next after the childe be born, unleſſe upon a great and reaſonable cauſe declared to the Curate, and by him approved.

And alſo they ſhall warn them, that without great cauſe, and neceſſity, they procure not their children to bee baptized at home in their houſes. And when great need ſhall compell them ſo to doe, then Baptiſme ſhall be adminiſtred on this faſhion.

¶ Firſt, let the lawfull Miniſter, and them that be preſent, call upon God for his grace, and ſay the Lords prayer, if the time will ſuffer. And then the childe being named by ſome one that is preſent, the ſaid lawfull Miniſter ſhall dip it in water, or poure water upon it, ſaying theſe words,

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ And let them not doubt, but that the childe ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized again. But yet nevertheleſſe, if the childe which is after this ſort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Prieſt or miniſter of the ſame Pariſh did himſelf baptize that childe, the Congregation may be certified of the true form of Baptiſme by him priuately before uſed: or if the childe were baptized by any other lawfull Miniſter, that then the miniſter of the Pariſh, where the childe was born or chriſtened, ſhall examine and trie, whether the childe be lawfully baptized or no. In which caſe, if thoſe that bring any childe the Church, do anſwer that the ſame childe is already baptized, then ſhall the Miniſter examine them further, ſaying,

Private Baptiſme.

By whom was the childe baptized?
Who was preſent when the childe was baptized?
And becauſe ſome things eſſentiall to this ſacrament, may happen to be omitted through fear or haſte in ſuch times of extremity: therefore I demand further of you;
With what matter was the childe baptized?
With what words was the childe baptized?
Whether think you the childe to be lawfully and perfectly baptized.

¶ And if the miniſter ſhall finde by the anſwers of ſuch as bring the childe, that all things were done as they ought to be: then ſhall not he chriſten the childe again, but ſhall receive him as one of the flock of the true Chriſtian people, ſaying thus,

I Certifie you, that in this caſe all is well done, and according unto due order concerning the baptizing of this childe, which being born in originall ſinne, and in the wrath of God, is now by the laver of regeneration in Baptiſme, received into the number of the children of God, and heirs of everlaſting life: for our Lord Jeſus Chriſt doth not denie his grace & mercy unto ſuch infants, but moſt lovingly doth call them unto him, as the holy goſpel doth witneſſe to our comfort, on this wiſe.

AT a certain time they brought children unto Chriſt, that he ſhould touch them: and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſaid unto them, Suffer little children to come unto me, and forbid them not, for to ſuch belongeth the kingdom of God. Verely I ſay unto you, whoſoever doth not receive the kingdom of God as a little childe, he ſhall not enter therein. And when he had taken them up in his arms, he put his hands upon them, and bleſſed them. Mark. 10. 13.

¶ After the goſpel is read, the miniſter ſhall make this exhortation upon the words of the goſpel.

FRiends, you hear in this goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him: how he blamed thoſe that would have kept them from him: how he exhorted all

all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will toward them: For he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly beleeve, that he hath likewiſe favourably received this preſent infant, that he hath embraced him with the arms of his mercy, that he hath given unto him the bleſſing of eternall life, and made him partaker of his everlaſting kingdome. Wherefore We being thus perſwaded of the good will of our heavenly Father, declared by his Son Jeſus Chriſt toward this infant, let us faithfully and devoutly give thanks unto him, and ſay the prayer which the Lord himſelf taught, and in declaration of our faith let us recite the articles contained in our Creed.

¶ Here the miniſter, with the Godfathers and Godmothers, ſhall ſay,

¶ Our Father which art in heaven, &c

¶ Then ſhall the prieſt demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the miniſter ſhall ſay,

Doeſt thou in the name of this childe forſake the devill and all his workes, the vain pomp and glory of the world, with all the covetous deſires of the ſame, the carnall deſires of the fleſh, and not to follow and be led by them:

Anſwer.

I forſake them all.

Miniſter.

Doeſt thou in the name of this childe profeſſe this faith, to beleeve in God the Father Almighty, maker of heaven and earth: and in Jeſus Chriſt his onely begotten Sonne our Lord: and that he was conceived by the holy Ghoſt, born of the Virgin Mary, that he ſuffered under Pontius Pilate, was crucified, dead and buried, that he went downe into hell, and alſo did riſe again the third day, that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty, and from thence he ſhall come again at the end of the

world

world to ſudge the quick and the dead? And do you in his Name beleeve in the holy Ghoſt, the holy Catholike Church, the communion of Saints, the remiſſion of ſinnes, reſurrection, and everlaſting life after death.

Anſwer.

All this I ſtedfaſtly beleeve.

¶ Let us pray.



Almightie and everlaſting God, heavenly Father, We give thee humble thanks for that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore: Give thy holy Spirit to this Infant, that he being born again, and being made heir of everlaſting ſalvation, through our Lord Jeſus Chriſt, may continue thy ſervant, and attain thy promiſe, through the ſame our Lord Jeſus Chriſt, thy Sonne, who liveth and reigneth with thee in the unitie of the ſame holy Spirit everlaſtingly. Amen.

¶ Then ſhall the miniſter make this exhortation to the Godfathers and Godmothers.

Forasmuch as this childe hath promiſed by you to forſake the devill, and all his works, to beleeve in God, and to ſerve him: you muſt remember that it is your part and duty, to ſee that this infant be taught, ſo ſoon as he ſhall be able to learn what a ſolemn vow, promiſe and profeſſion he hath made by you. And that he may know theſe things the better, ye ſhall call upon him to hear Sermons, and chiefly you ſhall provide that he may learn the Creed, the Lords prayer, and the ten Com-

Commandments in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeve to his ſoules health, and that this childe may be vertuously brought up, to lead a godly and a Chriſtian life, remembring alway that baptiſme doth repreſent unto us our profeſſion, which is, to follow the example of our Saviour Chriſt, and be made like unto him, that as he died and roſe again for us, ſo ſhould we which are baptized, die from ſinne, and riſe again unto righteouſneſſe, continually mortifying all our evill and corrupt affections, and daily proceeding in all vertue and godlineſſe of living.

And ſo forth as in publique baptiſme.

¶ But if they which bring the infants to the Church, do make ſuch uncertain anſwers to the prieſts queſtions, as that it cannot appear, that the childe was baptized with water, In the Name of the Father, and of the Son, and of the holy Ghoſt, which are eſſentiall parts of baptiſme: then let the prieſt baptize it in form above written, concerning publique baptiſme; ſaving that at the dipping of the childe in the Font, he ſhall uſe this form of words.

IF thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ The

¶ The order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their faith, according to the Catechiſme following.

TO the end that Confirmation may bee miniſtred to the more edifying of ſuch as ſhall receive it (according to S. Pauls doctrine, who teacheth that all things ſhould be done in the Church to the edification of the ſame) it is thought good that none hereafter ſhall bee confirmed, but ſuch as can ſay in their mother tongue the Articles of the Faith, the Lords prayer, and the ten Commandments, and can alſo anſwer to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion appoſe them in. And this order is moſt convenient to be obſerved for divers conſiderations.

Firſt, becauſe that when children come to the yeers of diſcretion and have learned what their Godfathers and Godmothers promiſed for them in baptiſme, they may then themſelves with their own mouth, and with their own conſent, openly before the Church, ratifie and confirm the ſame: and alſo promiſe that by the grace of God they will evermore endeavour themſelves faithfully to obſerve and keep ſuch things as they by their own mouth and confeſſion have aſſented unto.

Secondly, for as much as Confirmation is miniſtred to them that be baptized, that by impoſition of hands and prayer, they may receive ſtrength and defence againſt all temptations to ſinne, and the aſſaults of the world and the devill, it is moſt meet to be miniſtred when children come to that age, that partly by the frailty of their owne fleſh, partly by the aſſaults of the world and the devill, they begin to bee in danger to fall into ſundry kindes of ſinne.

Thirdly,

The Catechiſme.

Thirdly, for that it is agreeable with the uſage of the Church in times paſt: whereby it was ordained that confirmation ſhould be miniſtred to them that were of perfect age, that they being inſtructed in Chriſts religion, ſhould openly profeſſe their own faith, and promiſe to be obedient unto the will of God.

And that no man ſhall think that any detriment ſhall come to children by deferring of their confirmation, he ſhal know for truth, that it is certain by Gods word, that children being baptized have all things neceſſary for their ſalvation, and be undoubtedly ſaved.

¶ A Catechiſme, that is to ſay, An inſtruction to be learned of every childe, before he be brought to be confirmed by the Biſhop.

Queſtion.

What is your name?

Anſwer.

N. or M.

Queſtion.

Who gave you this name?

Anſwer.

My Godfathers and Godmothers in my baptiſme, wherein I was made a member of Chriſt, the childe of God, and an inheritor of the kingdom of heaven.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwer.

They did promiſe and vow three things in my Name. Firſt, that I ſhould forſake the devill and all his workes, the pomps and vanities of the wicked world, and all the ſinfull luſts of the fleſh. Secondly, that I ſhould beleeve all the articles of the Chriſtian faith. And thirdly, that I ſhould keep Gods holy will and commandments, and walk in the ſame all the dayes of my life.

Queſtion.

The Catechiſme.

Queſtion.

Doeſt thou not think that thou art bound to beleeve, and to do as they have promiſed for thee?

Anſwer.

Yes verily: and by Gods help ſo I will. And I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Saviour. And I pray God to give me his grace, that I may continue in the ſame unto my lives end.

Queſtion.

Rehearſe the articles of thy belief.

Anſwer.

I Beleeve in God the Father Almighty, maker of heaven and earth. And in Jeſus Chriſt his onely Sonne our Lord, which was conceived by the holy Ghoſt, born of the virgin Mary, ſuffered under Pontius Pilate, was crucified, dead and buried, he deſcended into hell, the third day he roſe again from the dead, he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty: From thence he ſhall come to judge the quick and the dead. I beleeve in the holy Ghoſt: the holy Catholique Church, the Communion of ſaints, the forgivenelle of ſinnes, the reſurrection of the the body, and the life everlaſting. Amen.

Queſtion.

What doeſt thou chiefly learn in theſe articles of thy belief?

Anſwer.

Firſt, I learn to beleeve in God the Father, who hath made me, and all the world.

Secondly, in God the Sonne, who hath redeemed me, and all mankinde.

Thirdly, in God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Queſtion.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep Gods commandments. Tell me how many there be?

Anſwer.

Anſwer.

Tenne.

Queſtion.

Which be they.

Anſwer.

THe ſame which God ſpake in the twentieth chapter of Exodus, ſaying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.

i. Thou ſhalt have none other gods but me.

ii. Thou ſhalt not make to thy ſelf any graven image, nor the likeneſſe of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bowe downe to them, nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſinnes of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands, in them that love me and keep my commandments.

iii. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſſe that taketh his Name in vain.

iiii. Remember that thou keep holy the ſabbath day. Six dayes ſhalt thou labour, and do all that thou haſt to do, but the ſeventh day is the ſabbath of the Lord thy God. In it thou ſhalt do no manner of worke, thou and thy ſonne, and thy daughter, thy man ſervant, and thy maid ſervant, thy cattell, and the ſtranger that is within thy gates. For in ſix dayes the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

vi. Thou ſhalt do no murder.

vii. Thou ſhalt not commit adultery.

viii. Thou ſhalt not ſteal.

ix. Thou ſhalt not bear falſe witneſſe againſt thy neighbour.

x. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not

not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is his.

Question.

What doest thou chiefly learn by these commandments?

Answer.

I learn two things: my duty towards God, and my duty towards my neighbour.

Question.

What is thy dut towards God?

Answer,

My duty towards God, is to beleeve in him, to fear him, and to love him with all my heart, with all my minde, with all my soul, and with all my strength. To worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his word: and to serve him truly all the dayes of my life.

Question.

What is thy duty towards thy neighbour?

Answer.

My duty towards my neighbour, is to love him as my self, and to do to all men, as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the King and his ministers. To submit my self to all my governours, teachers, spirituall pastours and Masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evill speaking, lying, and slandering. To keep my body in temperance, soberness and chastity. Not to covet nor desire other mens goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Question.

My good childe know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him, without his speciall grace, which

thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou canſt ſay the Lords prayer.

Anſwer.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us. And lead us not into temptation: but deliver us from evill. Amen.

Queſtion.

What deſireſt thou of God in this prayer?

Anſwer.

I deſire my Lord God our heavenly Father, who is the giver of all goodneſſe, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God, that he will ſend us all things that be needfull both for our ſouls and bodies, and that he wil be mercifull unto us, and forgive us our ſinnes, and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily, and that he will keep us from all ſinne and wickedneſſe, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſſe, through our Lord Jeſus Chriſt. And therefore I ſay, Amen, So be it.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church?

Anſwer.

Two onely as generally neceſſarie to ſalvation, that is to ſay, Baptiſme, and the Supper of the Lord.

Queſtion.

What meaneſt thou by this word Sacrament?

Anſwer.

I mean an outward and viſible ſigne of an inward and ſpirituall grace, given unto us, ordained by Chriſt himſelf,

ſelf, as a meanes whereby we receiue the ſame, and a pledge to aſſure us thereof.

Queſtion.

How many parts be there in a Sacrament?

Anſwer.

Two: the outward viſible ſigne, and the inward ſpirituall grace.

Queſtion.

What is the outward viſible ſigne or forme in baptiſme?

Anſwer.

Water: wherein the perſon baptized is dipped or ſprinkled with it, In the Name of the Father, and of the Sonne, and of the holy Ghoſt.

Queſtion.

What is the inward and ſpirituall grace?

Anſwer.

A death unto ſinne, and a new birth unto righteouſneſſe: for being by nature born in ſinne, and the children of wrath, we are hereby made the children of grace.

Queſtion.

What is required of perſons to be baptized?

Anſwer.

Repentance, whereby they forſake ſinne: and faith, whereby they ſtedfaſtly beleeue the promiſes of God, made to them in that Sacrament.

Queſtion.

Why then are infants baptized, when by reaſon of their tender age they cannot perform them?

Anſwer.

Yes: they do perform them by their ſureties, who promiſe and vow them both in their names: which when they come to age, themſelues are bound to perform.

Queſtion.

Why was the Sacrament of the Lords Supper ordained?

Anſwer.

For the continuall remembrance of the ſacrifice of the death of Chriſt, and the benefits which we receiue thereby.

The Catechiſme.

Queſtion.

What is the outward part or ſigne of the Lords Supper?

Anſwer.

Bread and wine which the Lord hath commanded to be received.

Queſtion.

What is the inward part or thing ſignified?

Anſwer.

The body and blood of Chriſt, which are verily and indeed taken and received of the faithfull in the Lords ſupper.

Queſtion.

What are the benefits whereof we are partakers thereby?

Anſwer.

The ſtrengthening and refreſhing of our ſouls by the body and blood of Chriſt, as our bodies are by the bread and wine.

Queſtion.

What is required of them which come to the Lords ſupper?

Anſwer.

To examine themſelves whether they repent them truly of their former ſinnes, ſtedfaſtly purpoſing to lead a new life, have a lively faith in Gods mercy through Chriſt, with a thankfull remembrance of his death, and be in charity with all men.

¶ So ſoon as the children can ſay in their mother tongue the articles of the faith, the Lords prayer, the ten commandments, and alſo can anſwer to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion appoſe them in: then ſhall they be brought to the Biſhop by one that ſhall be their Godfather, or Godmother, that every childe may have a witneſſe of his confirmation. And the Biſhop ſhall confirm them on this wiſe.

¶ Con-

¶ Confirmation, or laying on of hands.

Miniſter.



Our helpe is in the Name of the Lord.

Anſwer.

Which hath made heaven and earth.

Miniſter.

Bleſſed be the Name of the Lord.

Anſwer.

Henceforth world without end.

Miniſter.

Lord hear our prayers.

Anſwer.

And let our cry come unto thee.

¶ Let us pray.

ALmighty and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by Water and the holy Ghoſt, and haſt given unto them forgiveneſſe of all their ſinnes: ſtrengthen them, we beſeech thee, O Lord, with the holy Ghoſt the Comforter, and daily increaſe in them thy manifold gifts of grace, the ſpirit of wiſdom and underſtanding, the ſpirit of counſell and ghoſtly ſtrength, the ſpirit of knowledge and true godlineſſe, and fulfill them (O Lord) with the ſpirit of thy holy fear. Amen.

¶ Then the Biſhop ſhall lay his hand upon every childe ſeverally, ſaying,

Defend, O Lord, this childe with thy heavenly grace, that he may continue thine for ever, and daily increaſe in thy holy Spirit more and more, untill he come unto thy everlaſting kingdom. Amen.

¶ Then ſhall the Biſhop ſay,

¶ Let us pray.

ALmighty and everliving God, which makeſt us both to will and to do thoſe things that be good and acceptable unto thy Majeſtie; We make our humble ſupplications unto thee for theſe children, upon whom (after the example of the holy Apoſtles)

ſtles) We have laid our hands, to certifie them (by this ſign) of thy favour and gracious goodneſſe toward them: Let thy Fatherly hand, we beſeech thee, ever be over them: Let thy holy Spirit ever be with them, and ſo lead them in the knowledge and obedience of thy Word, that in the end they may obtain the everlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt liveth and reigneth one God world without end. Amen.

¶ Then the Biſhop ſhall bleſſe the children, ſaying thus,

The bleſſing of God Almighty, the Father, the Sonne, and the holy Ghoſt, be upon you, and remain with you for ever. Amen.

¶ The Curate of every Pariſh, or ſome other at his appointment, ſhall diligently upon Sundayes and Holy-dayes, half an hour before Evenſong openly in the Church, inſtruct and examine ſo many children of his Pariſh ſent unto him, as the time will ſerve, and as he ſhall think convenient, in ſome part of this Catechiſme.

¶ And all Fathers, Mothers, Maſters, and Dames, ſhall cauſe their children, ſervants & prentiſes (which have not learned their Catechiſme) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, untill ſuch time that they have learned all that is here appointed for them to learn. And whenſoever the Biſhop ſhall give knowledge for children to be brought before him to any convenient place for their Confirmation, then ſhall the Curate of every Pariſh, either bring or ſend in writing the names of all thoſe children of his Pariſh which can ſay the Articles of the Faith, the Lords prayer, and the ten Commandments, and alſo how many of them can anſwer to the other queſtions conteined in this Catechiſme.

¶ And there ſhall none be admitted to the holy Communion untill ſuch time as he can ſay the Catechiſme, and be confirmed.

¶ The

¶ The form of ſolemnization of Matrimony.

FIrſt, the banes muſt be asked three ſeverall Sundayes or Holy dayes in the time of Service, the people being preſent after the accuſtomed maner.

And if the perſons that ſhould be married, dwell in divers Pariſhes, the Banes muſt be asked in both Pariſhes: and the Curate of the one Pariſh ſhall not ſolemnize Matrimony betwixt them, without a certificate of the Banes being thrice asked, from the Curate of the other Pariſh.

At the day appoynted for ſolemnization of Matrimony, the perſons to bee married ſhall come into the body of the Church, with their friends and neighbours. And there the Prieſt ſhall ſay thus,

DEarly beloved friends, we are gathered together here in the ſight of God, and in the face of his congregation, to ioyn together this man and this woman in holy Matrimony, which is an honourable eſtate, inſtituted of God in paradiſe, in the time of mans innocency, ſignifying unto us the myſticall union that is betwixt Chriſt and his Church: which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, and therefore is not to be enterpriſed nor taken in hand unadviſedly, lightly, or wantonly, to ſatisfie mens carnall luſts and appetites, like brute beaſts that have no underſtanding, but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God, duly conſidering the cauſes for which matrimony was ordained. One was the procreation of children to be brought up in the fear and nurture of the Lord, and praiſe of God. Secondly, it was ordained for a remedy againſt ſinne, and to avoid fornication, that ſuch perſons as have not the gift of continency,

might marry, and keep themselves undefiled members of Christs body. Thirdly, for the mutuall society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity, unto the which holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause, why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

And also speaking unto the persons that shall be married, he shall say,

I Require and charge you (as you will answer at the dreadfull day of judgement, when the secrets of all hearts shall be disclosed) that if either of you do know any impediment, why ye may not be lawfully joyned together in matrimony, that ye confesse it. For be ye well assured, that so many as be coupled together otherwise then Gods word doth allow, are not joyned together by God, neither is their matrimony lawfull.

¶ At which day of marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimony by Gods Law, or the Lawes of this Realm, and will be bound, and sufficient sureties with him to the parties, or else put in a caution to the full value of such charges as the persons to be married do sustaine, to prove his allegation: then the solemnization must be deferred, unto such time as the trueth be tried. If no impediment be alledged, then shall the Curate say unto the man,

N. Wilt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of matrimony? wilt thou love her, comfort her, honour and keep her in sickenesse and in health? and forsaking all other, keep thee only unto her, so long as you both shall live?

The man shall answer,

I will.

Then shall the priest say unto the woman,

N. Wilt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of matrimony? wilt thou obey him, and serve him,

him, loue, honour and keep him in ſickneſſe and in health: and forſaking all other, keep thee onely unto him, ſo long as you both ſhall liue:

The woman ſhall anſwer,

I will.

Then ſhall the miniſter ſay,

Who giueth this woman to be married to this man?

¶ And the Miniſter receiuing the woman at her fathers or friends hands, ſhall cauſe the man to take the woman by the right hand, and ſo either to giue their troth to other, the man firſt ſaying,

I N. take thee N. to my wedded wife, to haue and to hold, from this day forward, for better for worſe, for richer for poorer, in ſickneſſe and in health, to loue, and to cherith, till death us depart, according to Gods holy ordinance, and thereto I plight thee my troth.

¶ Then ſhall they looſe their hands, and the woman taking again the man by the right hand, ſhall ſay,

I N. take thee N. to my wedded husband, to haue and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſſe and in health, to loue, cherith and to obey, till death us depart, according to Gods holy ordinance, and thereto I giue thee my troth.

¶ Then ſhall they again looſe their hands, and the man ſhall giue unto the woman a Ring, laying the ſame upon the booke with the accuſtomed duety to the Prieſt and Clerk. And the Prieſt taking the Ring, ſhall deliuer it unto the man, to put it upon the fourth finger of the womans left hand. And the man taught by the Prieſt, ſhall ſay,

With this ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ Then the man leaving the ring upon the fourth finger of the womans left hand, the miniſter ſhall ſay,

Let us pray.

O Eternall God, creatour and preſerver of all mankinde, giver of all ſpirituall grace, the authour of everlaſting life, ſend thy bleſſing upon theſe thy ſervants this man and this woman, whom we

bleſſe

bleſſe in thy Name, that as Iſaac & Rebecca lived faithfully together, ſo theſe perſons may ſurely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy lawes, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt joyn their right hands together, and ſay,

Thoſe whom God hath joyned together, let no man put aſunder.

¶ Then ſhall the Miniſter ſpeak unto the people.

FOraſmuch as N. and N. have conſented together in holy wedlock, and have witneſſed the ſame before God and this company, and thereto have given and pledged their troth either to other, and have declared the ſame by giving and receiving of a ring, & by joyning of hands: I pronounce that they be man and wife together, In the Name of the Father, of the Son, and of the holy Ghoſt. Amen.

¶ And the Miniſter ſhall adde this bleſſing.

GOd the Father, God the Sonne, God the holy Ghoſt, bleſſe, preſerve, and keep you; the Lord mercifully with his favour look upon you, and ſo fill you with all ſpirituall benediction and grace, that you may ſo live together in this life, that in the world to come you may have life everlaſting. Amen.

¶ Then the Miniſter or Clerks going to the Lords Table, ſhall ſay or ſing this Pſalme following.

Beati omnes. Pſal. 128.

BLeſſed are all they that fear the Lord: and walk in his wayes.

For thou ſhalt eat the labour of thine hands: O well is thee, and happy ſhalt thou be.

Thy wife ſhall be as the fruitfull Vine: upon the walls of thy houſe.

Thy children like the Olive branches: round about thy table.

Lo, thus ſhall the man be bleſſed: that feareth the Lord.

The

The Lord from out of Sion shall so blesse thee: that thou shalt see Jerusalem in prosperity all thy life long.

Yea, that thou shalt see thy childrens children: and peace upon Israel.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or this psalm.

Deus misereatur. Psal. 67.

GOd be mercifull unto us, and blesse us: and shew us the light of his countenance, and be mercifull unto us.

That thy way may be known upon the earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God shall give us his blessing.

God shall blesse us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

¶ The psalm ended, and the man and the woman kneeling afore the Lords table, the priest standing at the table, and turning his face towards them, shall say,

Lord have mercy upon us.

Answer.

Christ have mercy upon us.

Minister.

Lord have mercy upon us.

¶ Our Father which art in heaven, &c.

And lead us not into temptation.

Answer.

But deliver us from evill. Amen.

Minister.

Miniſter.

O Lord ſave thy ſervant, and thy handmaid.

Anſwer.

Which put their truſt in thee.

Miniſter.

O Lord ſend them help from thy holy place.

Anſwer.

And evermore defend them.

Miniſter.

Be unto them a tower of ſtrength.

Anſwer.

From the face of their enemy.

Miniſter.

O Lord hear our prayer.

Anſwer.

And let our cry come unto thee.

Miniſter.

O God of Abraham, God of Iſaac, God of Jacob, bleſſe theſe thy ſervants, and ſow the ſeed of eternall life in their mindes, that whatſoever in thy holy word they ſhall profitably learn, they may indeed fulfill the ſame. Look, O Lord, mercifully upon them from heaven, and bleſſe them. And as thou diddeſt ſend thy bleſſing upon Abraham and Sarah, to their great comfort: ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants, that they obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. Amen.

¶ This prayer next following ſhall be omitted, where the woman is paſt child-birth.

O Mercifull Lord and heavenly Father, by whoſe gracious gift mankinde is increaſed: We beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitfull in procreation of children, and alſo live together ſo long in godly love and honeſty, that they may ſee their childrens children, unto the third and fourth generation, unto thy praiſe and honour, through Jeſus Chriſt our Lord. Amen.

O God

Of Matrimony.

O God, which by thy mighty power haſt made all things of nought, which alſo (after other things ſet in order) diddeſt appoint that out of man (created after thine own image and ſimilitude) woman ſhould take her beginning: and knitting them together, didſt teach that it ſhould never be lawfull to put aſunder thoſe whom thou by matrimony hadſt made one: O God, which haſt conſecrated the ſtate of matrimony to ſuch an excellent myſterie, that in it is ſignified and repreſented the ſpirituall marriage and unity betwixt Chriſt and his Church: look mercifully upon theſe thy ſervants, that both this man may love his wife, according to thy word (as Chriſt did love his ſpouſe the Church, who gave himſelf for it, loving & cheriſhing it even as his own fleſh) and alſo that this woman may be loving and amiable to her huſband as Rachel, wiſe as Rebecca, faithfull and obedient as Sara, and in all quietneſſe, ſobriety and peace, be a follower of holy and godly matrons. O Lord, bleſſe them both, and grant them to inherit the everlaſting kingdom, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the prieſt ſay,

ALmighty God, which at the beginning did create our firſt parents Adam and Eve, and did ſanctifie and joyn them together in marriage: pour upon you the riches of his grace, ſanctifie and bleſſe you, that ye may pleaſe him both in body and ſoul, and live together in holy love unto your lives end. Amen.

¶ Then ſhall begin the Communion. And after the Goſpel ſhall be ſaid a Sermon, wherein ordinarily (ſo oft as there is any marriage) the office of a man and wife ſhall be declared according to holy Scripture. Or if there be no Sermon, the Miniſter ſhall read this that followeth.

ALl ye which be married, or which intend to take the holy eſtate of Matrimony upon you, hear what holy Scripture doth ſay as touching the duty of huſbands towards their wives, and wives towards their huſbands.

Saint

Of Matrimony.

Saint Paul in his epistle to the Ephesians the fifth chapter, doth give this commandment to all married men, Ye husbands, love your wives, even as Christ loved the Church, and hath given himself for it, to sanctifie it, purging it in the fountain of water, through the word, that he might make it unto himself a glorious congregation, not having spot or wrinkle, or any such thing, but that it should be holy and blameless. So men are bound to love their own wives, as their own bodies. He that loveth his own wife, loveth himself: For never did any man hate his own flesh, but nourisheth and cherisheth it, even as the Lord doth the congregation: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This mystery is great: but I speak of Christ, and of the congregation. Nevertheless, let every one of you so love his own wife, even as himself.

Coloss. 3. Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be married, Ye men love your wives, and be not bitter unto them.

1. Pet. 3. Hear also what S. Peter the Apostle of Christ, which was himself a married man, saith unto them that are married, Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife as unto the weaker vessel, and as heirs together of the grace of life, so that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Ephes. 5. S. Paul in the aforenamed epistle to the Ephesians, teacheth you thus: Ye Women, submit your selves unto your own husbands, as unto the Lord. For the husband is the wives head, even as Christ is the head of the Church, and he is also the Saviour of the whole body.

Therefore as the Church or congregation is subject unto Christ: so likewise let the wives also be in subjection unto their own husbands in all things. And again he saith, Let the wife

wife reverence her husband. And in his Epistle to the Colossians, S. Paul giveth you this short lesson, Ye wives, submit your selves unto your own husbands, as it is convenient in the Lord.

Saint Peter also doth instruct you very godly, thus saying, Let wives be subject to their own husbands, so that if any obey not the word, they may be wonne without the word, by the conversation of the wives, while they behold your chaste conversation coupled with fear. Whose apparell let it not be outward, with braided hair, and trimming about with gold, either in putting on of gorgeous apparell, but let the hid man which is in the heart be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this maner in the old time did the holy women, which trusted in God, apparell themselves, being subject to their own husbands: As Sara obeyed Abraham, calling him lord, whose daughters ye are made, doing well, and not being dismayed with any fear.

¶ The new married persons the same day of their marriage, must receive the holy Communion.

¶ The

¶ The order for the viſitation of the ſick.

¶ The prieſt e[n]tring into the ſick perſons houſe, ſhall ſay,

PEace be to this houſe, and to all that dwell in it.

When he cometh into the ſick mans preſence, he ſhall ſay, kneeling down,

REmember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Lord have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.

¶ Our Father which art in heaven, &c.

And lead us not into temptation.

Anſwer.

But deliver us from evill. Amen.

Miniſter.

O Lord ſave thy ſervant.

Anſwer.

which putteth his truſt in thee.

Miniſter.

Send him help from thy holy place.

Anſwer.

And evermore mightily defend him.

Miniſter.

Let the enemy have no advantage of him.

Anſwer.

Nor the wicked approach to hurt him.

Miniſter.

Be unto him, O Lord, a ſtrong tower.

Anſwer.

Anſwer.

From the face of his enemie.

Miniſter.

O Lord hear our prayers.

Anſwer.

And let our cry come unto thee.

Miniſter.

O Lord look downe from heaven, behold, viſit, and relieve this thy ſervant. Look upon him with the eyes of thy mercy, give him comfort and ſure confidence in thee, defend him from the danger of the enemie, and keep him in perpetuall peace and ſafety, through Jeſus Chriſt our Lord. Amen.

HEar us Almighty and moſt mercifull God and Saviour, extend thy accuſtomed goodneſſe to this thy ſervant, which is grieved with ſickneſs: viſit him, O Lord, as thou diddeſt viſit Peters wives mother, and the captains ſervant. So viſit and reſtore to this ſick perſon his former health, if it be thy will, or elſe give him grace ſo to take thy viſitation, that after this painfull life ended, he may dwell with thee in life everlaſting. Amen.

¶ Then ſhall the Miniſter exhort the ſick perſon after this form, or other like.

DEarly beloved, know this, that Almighty God is the Lord of life & death, and over all things to them pertaining, as youth, ſtrength, health, age, weakneſſe, and ſickneſſe. Wherefore, whatſoever your ſickneſſe is, know you certainly, that it is Gods viſitation. And for what cauſe ſoever this ſickneſſe is ſent unto you, whether it be to try your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increaſe of glory and endleſſe felicitie, or elſe it be ſent unto you, to correct and amend in you whatſoever doeth offend the eyes of your heavenly Father: know you certainly that

if you truely repent you of your ſins, and bear your ſickneſſe patiently, truſting in Gods mercy, for his dear Son Jeſus Chriſt his ſake, and render unto him humble thanks for his Fatherly viſitation, ſubmitting your ſelf wholly unto his will, it ſhall turn to your profit, and help you forward in the right way that leadeth unto everlaſting life.

¶ If the perſon viſited be very ſick, then the curate may end his exhortation in this place.

Take therfore in good worth the chaſtiſement of the Lord. For whom the Lord loveth, he chaſtiſeth: yea, as S. Paul ſaith, he ſcourgeth every ſon which he receiveth. If ye endure chaſtiſement, he offereth himſelf unto you as unto his own children. What ſon is he that the Father chaſtiſeth not? If ye be not under correction, whereof all true children are partakers, then are ye baſtards, and not children. Therefore ſeeing that when our carnall fathers do correct us, we reverently obey them: ſhall we not now much rather be obedient to our ſpirituall Father, and ſo live? And they for a few dayes do chaſtiſe us after their own pleaſure: but he doth chaſtiſe us for our profit, to the intent he may make us partakers of his holineſſe. Theſe words (good brother) are Gods words, and written in holy ſcripture for our comfort and inſtruction, that we ſhould patiently and with thankſgiving bear our heavenly Fathers correction, whenſoever by any manner of adverſity it ſhall pleaſe his gracious goodnes to viſit us. And there ſhould be no greater comfort to Chriſtian perſons, then to be made like unto Chriſt, by ſuffering patiently adverſities, troubles, and ſickneſſes. For he himſelf went not up to joy, but firſt he ſuffered pain, he entred not into his glory before he was crucified. So truely our way to eternall joy is, to ſuffer here with Chriſt, and our door to enter into eternall life is, gladly to die with Chriſt, that we may riſe again from death, and dwell with him in everlaſting life. Now therefore taking your ſickneſſe, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profeſſion which you made unto God in your baptiſme. And foraſmuch as after this life there is

account

account to be given unto the righteous Judge, of whom all muſt be judged without reſpect of perſons: I require you to examine your ſelf and your ſtate both toward God and man, ſo that accuſing and condemning your ſelf for your own faults, you may finde mercy at our heavenly Fathers hand for Chriſts ſake, and not be accuſed and condemned in that fearfull judgement. Therefore I ſhall ſhortly rehearſe the articles of our faith, that you may know whether you do beleeve as a Chriſtian man ſhould, or no.

¶ Here the Miniſter ſhall rehearſe the articles of the faith, ſaying thus,

Doeſt thou beleeve in God the Father Almighty, &c.

As it is in Baptiſme.

Then ſhall the Miniſter examine whether he be in charity with all the world, exhorting him to forgive from the bottom of his heart all perſons that have offended him, and if he have offended other, to ask them forgiveneſſe: and where hee hath done injury or wrong to any man, that he make amends to the uttermoſt of his power. And if he have not afore diſpoſed his goods, let him then make his will, and alſo declare his debts, what he oweth, and what is owing unto him, for diſcharging of his conſcience, and quietneſſe of his executors. But men muſt be oft admoniſhed, that they ſet an order for their temporall goods and lands, when they be in health.

¶ Theſe words before rehearſed, may bee ſaid before the Miniſter begin his prayer, as he ſhall ſee cauſe.

¶ The Miniſter may not forget nor omit to move the ſick perſon (and that moſt earneſtly) to liberality toward the poor.

¶ Here ſhall the ſick perſon make a ſpeciall Confeſſion, if hee feel his conſcience troubled with any weighty matter. After which Confeſſion, the Prieſt ſhall abſolve him after this ſort.

OUr Lord Jeſus Chriſt, who hath left power to his Church to abſolve all ſinners which truly repent and beleeve in him, of his great mercy forgive thee thine offences: and by his authority committed to me, I abſolve thee from all thy ſinnes, In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

The viſitation of the ſick.

¶ And then the Preſt ſhall ſay the collect following,

℣ Let us pray.



Moſt mercifull God, which according to the multitude of thy mercies doeſt ſo put away the ſins of thoſe which truly repent, that thou remembreſt them no more, open thine eye of mercy upon this thy ſervant, who moſt earneſtly deſireth pardon and forgiveneſſe. Renew in him (moſt loving Father) whatſoever hath been decayed by the fraud and malice of the devill, or by his own carnall will and frailneſſe, preſerve and continue this ſick member in the unity of the Church, conſider his contrition, accept his tears, aſſwage his pain, as ſhall be ſeen to thee moſt expedient for him. And forasmuch as he putteth his full truſt onely in thy mercy, impute not unto him his former ſins, but take him unto thy favour, through the merits of thy moſt dearly beloved Son Jeſus Chriſt. Amen.

¶ Then ſhall the Miniſter ſay this pſalm,

In te, Domine, ſperavi. Pſal. 71.

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me, and deliver me in thy righteouſneſſe, incline thine ear unto me, and ſave me.

Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence and my caſtle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mothers wombe, my praiſe ſhall alway be of thee.

I am become as it were a monſter unto many: but my ſure truſt is in thee.

O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

For

For mine enemies speak against me, and they that lay waite for my soul, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evill.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousnesse and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou (O God) hast taught me from my youth up untill now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray headed: untill I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousnes, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee:

O what great troubles and adversities hast thou shewed me: and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

Thou hast brought me to great honour: and comforted me on every side.

Therefore will I praise thee and thy faithfulnesse, O God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

My tongue also shall talk of thy righteousnesse all the day long: for they are confounded and brought unto shame that seek to do me evill.

Glory be to the Father, and to the Son: &c.

As it was in the beginning, is now, &c.

The Communion of the ſick.

Adding this.

O Saviour of the world, ſave us, which by thy croſſe and pretious blood haſt redeemed us, help us, we beſeech thee, O God.

¶ Then ſhall the miniſter ſay.

The Almighty Lord, which is a moſt ſtrong tower to all them that put their truſt in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore thy defence, and make thee know and feel, and there is none other name under heaven given to man, in whom, and through whom thou mayeſt receive health and ſalvation, but only the Name of our Lord Jeſus Chriſt. Amen.

¶ The Communion of the ſick.

FOraſmuch as all mortall men be ſubject to many ſudden perils, diſeaſes and ſickneſſes, and ever uncertain what time they ſhall depart out of this life, therefore to the intent they may bee alwayes in a readineſſe to die whenſoever it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time, but ſpeciall in the plague time, exhort their Pariſhioners to the oft receiving (in the Church) of the holy Communion of the body and blood of our Saviour Chriſt. Which if they do, they ſhall have no cauſe in their ſudden viſitation to be unquiet for lack of the ſame. But if the ſick perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his houſe, then he muſt give knowledge over night, or elſe early in the morning, to the Curate, ſignifying alſo how many be appointed to communicate with him: and having a convenient place in the ſick mans houſe, where the Curate may reverently miniſter, and a good number to receive the Communion with the ſick perſon, with all things neceſſary for the ſame, he ſhall there miniſter the holy Communion.

The collect.

ALmighty everliving God, maker of mankinde, which doeſt correct thoſe whom thou doeſt love, and chaſtiſeſt every one whom thou doeſt receive: we beſeech thee to have mercy upon this thy ſervant viſited with thine hand, and to grant

grant that he may take his ſickneſſe patiently, and recover his bodily health (if it be thy gracious will) and whenſoever his ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. Amen.

The epiſtle.

MY ſon, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he correcteth: yea, and he ſcourgeth every ſon whom he receiveth. Heb. 12.

The goſpel.

VErely I ſay unto you, He that heareth my word, and beleeveth on him that ſent me, hath everlaſting life, and ſhall not come into damnation, but paſſeth from death unto life. Joh. 5. 24.

¶ At the time of the diſtribution of the holy ſacrament, the prieſt ſhall firſt receive the communion himſelf, and after miniſter unto them that be appointed to communicate with the ſick.

¶ But if a man either by reaſon of extremitie of ſickneſſe, or for want of warning in due time to the curate, or for lack of company to receive with him, or by any other juſt impediment, do not receive the ſacrament of Chriſts body and blood: then the curate ſhall inſtruct him, that if he do truly repent him of his ſins, and ſtedfaſtly beleeve that Jeſus Chriſt hath ſuffered death upon the croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Chriſt profitably to his ſouls health, although he do not receive the Sacrament with his mouth.

¶ When the ſick perſon is viſited, and receiveth the holy communion all at one time, then the prieſt for more expedition, ſhall cut off the form of the viſitation at the pſalm, **In thee, O Lord, have I put my truſt**, and go ſtraight to the communion.

¶ In the time of plague, ſweat, or ſuch other like contagious times of ſickneſſes, or diſeaſes; when none of the pariſh or neighbours can be gotten to communicate with the ſick in their houſes, for fear of the infection, upon ſpeciall requeſt of the diſeaſed the miniſter may onely communicate with him.

¶ The order for the buriall of the dead.

¶ The Prieſt meeting the corps at the church ſtile, ſhall ſay, or elſe the prieſt and clerks ſhall ſing, and ſo go either into the Church, or towards the grave,

John 11. I Am the reſurrection and the life (ſaith the Lord.) He that beleeveth in me, yea, though he were dead, yet ſhall he live. And whoſoever liveth, and beleeveth in me, ſhall not die for ever.

Job 19. I Know that my Redeemer liveth, and that I ſhall riſe out of the earth in the laſt day, and ſhall be covered again with my ſkin, and ſhall ſee God in my fleſh: yea, and I my ſelf ſhall behold him, not with other, but with theſe ſame eyes.

1 Tim. 6. Job 1. WE brought nothing into this world, neither may we carry any thing out of this world. The Lord giveth, and the Lord taketh away. Even as it pleaſeth the Lord, ſo cometh things to paſſe: Bleſſed be the Name of the Lord.

¶ When they come to the grave, while the corps is made ready to be laid into the earth, the prieſt ſhall ſay, or the prieſts or clerks ſhall ſing.

Job 14. MAn that is born of a woman hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a flower, he fleeth as it were a ſhadow, and never continueth in one ſtay. In the mids of life we be in death: of whom may we ſeek for ſuccour but of thee, O Lord, which for our ſins art juſtly diſpleaſed: yet O Lord God moſt holy, O Lord moſt mighty, O holy and moſt mercifull Saviour, deliver us not into

into the bitter paines of eternall death. Thou knowest Lord the secrets of our hearts, shut not up thy mercifull eies to our prayers: but spare us, Lord most holy, O God most mighty, O holy and mercifull Sauiour, thou most worthy Iudge eternall, suffer us not at our last hour for any paines of death to fall from thee.

¶ Then while the earth shal be cast upon the body, by some standing by, the priest shall say,

FOrasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed: We therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of resurrection to eternall life through our Lord Iesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ Then shall be said or sung,

I heard a voyce from heaven, saying unto me, Write, From henceforth blessed are the dead, which die in the Lord. Even so saith the Spirit, that they rest from their labours. Revel. 14. 13.

¶ Then shall follow this lesson taken out of the xv. chapter to the Corinthians, the first epistle.

CHrist is risen from the dead, and become the first fruits of them that sleep. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, even so by Christ shall all be made alive, but every man in his own order. The first is Christ, then they that are Christs at his coming. Then cometh the end, when he hath delivered up the kingdom to God the Father, when he hath put down all rule, and all authority and power. For he must reign till he have put all his enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when 1 Cor. 15: 20.

when he saith, All things are put under him, it is manifest that he is excepted that hath put all things under him. When all things are subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what do they which are baptized over the dead, if the dead rise not at all? why are they then baptized over them? yea, and why stand we alway then in jeopardy? By our rejoycing which I have in Christ Jesu our Lord, I die daily. That I have fought with beasts at Ephesus after the manner of men, what advantageth it me, if the dead rise not again? Let us eat and drink, for to morrow we shall die. Be not ye deceived, evill words corrupt good manners. Awake truly out of sleep, and sin not. For some have not the knowledge of God, I speak this to your shame. But some man will say, How arise the dead? with what body shall they come? Thou fool, that which thou sowest is not quickned, except it die. And what sowest thou? Thou sowest not that body that shall be, but bare corn, as of wheat or some other: but God giveth it a body at his pleasure, to every seed his own body. All flesh is not one manner of flesh: but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one manner glory of the sun, and another glory of the moon, and another glory of the stars: For one star differeth from another in glory. So is the resurrection of the dead. It is sown in corruption, it riseth again in incorruption. It is sown in dishonour, it riseth again in honour. It is sown in weakness, it riseth again in power. It is sown a naturall body, it riseth again a spirituall body. There is a naturall body, and there is a spirituall body: As it is also written, The first man Adam was made a living soul, and the last Adam was made a quickning spirit. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy. The second man is the Lord from heaven, heavenly. As is the

earthy,

earthy, ſuch are they that be earthy. And as is the heavenly, ſuch are they that are heavenly. And as we have born the image of the earthy, ſo ſhall we bear the image of the heavenly. This ſay I, brethren, that fleſh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I ſhew you a myſtery. We ſhall not all ſleep: but we ſhall all be changed, and that in a moment, in the twinckling of an eye, by the laſt trump. For the trump ſhall blow, and the dead ſhall riſe incorruptible, and we ſhall be changed: For this corruptible muſt put on incorruption, and this mortall muſt put on immortality. When this corruptible hath put on incorruption, and this mortall hath put on immortality, then ſhall be brought to paſſe the ſaying that is written, Death is ſwallowed up into victory: Death, where is thy ſting? Hell where is thy victory? The ſting of death is ſin, & the ſtrength of ſin is the Law. But thanks be unto God, which hath given us victory through our Lord Jeſus Chriſt. Therefore my dear brethren, be ye ſtedfaſt and unmoveable, alwayes rich in the work of the Lord, for as much as ye know how that your labour is not in vain in the Lord.

¶ The leſſon ended, the prieſt ſhall ſay,

Lord have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.

℣ Our Father which art in heaven, &c.
And lead us not into temptation.

Anſwer.

But deliver us from evill. Amen.

The prieſt.

ALmighty God, with whom do live the ſpirits of them that depart hence in the Lord, and in whom the ſouls of them that be elected, after they be delivered from the burden of the fleſh, be in joy and felicity: We give thee hearty thanks, for that it hath pleaſed thee to deliver this N. our brother out of the miſeries of this

sinfull World, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we with this our brother, and all other departed in the true faith of thy holy Name, may have our perfect consummation and blisse, both in body and soul, in thy eternall and everlasting glory. Amen.

¶ The collect.



Mercifull God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever beleeveth, shall live, though he die, and whosoever liveth and beleeveth in him, shall not die eternally: who also taught us (by his holy apostle Paul) not to be sorry, as men without hope, for them that sleep in him: we meekly beseech thee (O Father) to raise us from the death of sin unto the life of righteousnesse, that when we shall depart this life, we may rest in him, as our hope is this our brother doth, and that at the generall resurrection in the last day we may be found acceptable in thy sight, & receive that blessing which thy welbeloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O mercifull Father, through Jesus Christ our Mediatour and Redeemer. Amen.

¶ The

¶ The thanksgiving of women after childe-birth, commonly called, The Churching of women.

¶ The woman shall come into the Church, and there shall kneel down in some convenient place nigh unto the place where the table standeth, and the priest standing by her, shall say these words, or such like, as the case shall require,

FOrasmuch as it hath pleased Almighty God of his goodnesse to give you safe deliverance, and hath preserved you in the great danger of childe-birth: ye shall therefore give hearty thanks unto God, and pray.

¶ Then shall the priest say this psalm:

I have lifted up mine eyes unto the hils: from whence cometh my help. Psal. 121.

My help cometh even from the Lord: which hath made heaven and earth.

He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

Behold, he that keepeth Israel: shall neither slumber nor sleep.

The Lord himself is thy keeper: the Lord is thy defence upon thy right hand.

So that the sun shall not burn thee by day: nor the moon by night.

The Lord shall preserve thee from all evill: yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

Lord

Churching of women.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
¶ Our Father which art in heaven, &c.
And lead us not into temptation.

Answer.

But deliver us from evill. Amen.

Minister.

O Lord save this woman thy servant.

Answer.

Which putteth her trust in thee.

Minister.

Be thou to her a strong tower.

Answer.

From the face of her enemie.

Minister.

Lord hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

¶ Let us pray.

ALmighty God, which hast delivered this woman thy servant from the great pain and perill of childe-birth: grant we beseech thee most mercifull Father, that she through thy help, may both faithfully live, and walk in her vocation, according to thy will, in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

¶ The woman that cometh to give her thanks, must offer accustomed offerings: and if there be a communion, it is convenient that she receive the holy Communion.

¶ A Com-

¶ A Commination againſt ſinners, with certain prayers to be uſed diuers times in the yeer.

¶ After morning prayer, the people being called together by the ringing of a bell, and aſſembled in the Church, the Engliſh Letany ſhall be ſaid after the accuſtomed manner. Which ended, the prieſt ſhall go into the pulpit, and ſay thus,

BRethren in the Primitiue Church, there was a godly diſcipline, that at the beginning of Lent, ſuch perſons as were notorious ſinners, were put to open penance, and puniſhed in this world, that their ſouls might be ſaued in the day of the Lord: and that others admoniſhed by their example, might be the more afraid to offend.

In the ſtead whereof, vntill the ſaid diſcipline may be reſtored again (which thing is much to be wiſhed) it is thought good, that at this time (in your preſence) ſhould be read the generall ſentences of Gods curſing againſt impenitent ſinners, gathered out of the xxviii chapter of Deuteronomie, and other places of ſcripture: and that ye ſhould anſwer to euery ſentence, Amen: to the intent that you being admoniſhed of the great indignation of God againſt ſinners, may the rather be called to earneſt and true repentance, and may walk more warily in theſe dangerous dayes, fleeing from ſuch vices, for the which ye affirm with your owne mouthes the curſe of God to be due.

Curſed

A Commination.

CUrſed is the man that maketh any carved or molten image, an abomination to the Lord, the worke of the hands of the craftſman, and putteth it in a ſecret place to worſhip it.

And the people ſhall anſwer, and ſay,

Amen.

Miniſter.

Curſed is he that curſeth his father and mother.

Anſwer.

Amen.

Miniſter.

Curſed is he that remoueth away the mark of his neighbours land.

Anſwer.

Amen.

Miniſter.

Curſed is he that maketh the blinde to go out of his way.

Anſwer.

Amen.

Miniſter.

Curſed is he that letteth in judgement the right of the ſtranger, of them that be fatherleſſe, and of Widowes.

Anſwer.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbour ſecretly.

Anſwer.

Amen.

Miniſter.

Curſed is he that lieth with his neighbours wife.

Anſwer.

Amen.

Miniſter.

Curſed is he that taketh reward to ſlay the ſoul of innocent blood.

Anſwer.

Amen.

Miniſter.

A Commination.

Miniſter.

Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

Anſwer.

Amen.

Miniſter.

Curſed are the unmercifull, the fornicatours, and adulterers, and the covetous perſons, the worſhipers of images, ſlanderers, drunkards, and extortioners.

Anſwer.

Amen.

Miniſter.

NOw ſeeing that all they be accurſed (as the prophet David beareth witneſſe) which do erre and go aſtray from the commandments of God, let us (remembring the dreadfull judgement hanging over our heads, and being alwayes at hand) return unto our Lord God with all contrition and meekneſſe of heart, bewailing and lamenting our ſinfull life, knowledging and confeſſing our offences, and ſeeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, ſo that every tree that bringeth not forth good fruit is hewen down, and caſt into the fire. It is a fearfull thing to fall into the hands of the living GOD: he ſhall pour down rain upon the ſinners, ſnares, fire and brimſtone, ſtorm and tempeſt, this ſhall be their portion to drink. For lo, the Lord is come out of his place, to viſit the wickedneſſe of ſuch as dwell upon the earth. But who may abide the day of his coming: who ſhall be able to endure when he appeareth: His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men ſhall ſay, Peace, and all things are ſafe then ſhall ſudden deſtruction come upon them, as ſorrow cometh upon a woman travelling

Pſal. 119.

Mat. 3.

Heb. 11.

Pſal. 11.

Eſay 26.

Mal. 3.

Mat. 3.

1 Theſſ. 5.

Rom. 2. belling with childe, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornesse of their heart, have heaped unto themselves, which despised the goodnesse, patience and long sufferance of God, when he calleth them continually to repentance. Then shall they call upon me (saith Prov. 1. the Lord) but I will not hear, they shall seek me early, but they shall not finde me, and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsell, and despised my correction. Then shall it be too late to knock when the doore shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voyce of most just judgement which shall be pronounced upon them, Mat. 25. when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the devill and his angels. 2 Cor. 6. Therefore brethren, take we heed betime, while the day of salvation lasteth: for the night cometh when none can Joh. 9. worke: but let us, while we have the light, beleeve in the light, and walk as the children of the light, that we be not cast into the utter darknesse, where is weeping and gnashing of Matt. 25. teeth. Let us not abuse the goodnesse of God, which calleth us mercifully to amendment, and of his endlesse pity promiseth us forgivenesse of that which is past, if (with a whole Esay 1. minde and true heart) we return unto him. For though our sins be as red as scarlet, they shall be as white as snow: and though they be like purple, yet they shall be as white as Ezek. 18. wooll. Turn you clean (saith the Lord) from all your wickednesse, and your sin shall not be your destruction. Cast away from you all your ungodlines that ye have done, make you new hearts, and a new spirit: wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God: Turn you then, & ye shal 1 John 2. live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the Righteous, & he it is that Esay 53. obtaineth grace for our sins. For he was wounded for our offences, & smitten for our wickednes. Let us therefore return unto him, who is the mercifull receiver of all true penitent sinners, assuring our selves that he is ready to receive us,

and

and moſt willing to pardon us, if we come unto him with faithfull repentance, if we will ſubmit our ſelves unto him, and from henceforth walk in his wayes, if we will take his Mat. 11.
eaſie yoke and light burden upon us, to follow him in lowlineſſe, patience, and charity, and be ordered by the governance of his holy Spirit, ſeeking alwayes his glory, and ſerving him duely in our vocation, with thankſgiving. This if we do, Chriſt will deliver us from the curſe of the Law, and from the extream malediction which ſhall light upon Mat. 25.
them that ſhall be ſet on the left hand, and he will ſet us on his right hand, and give us the bleſſed benediction of his Father, commanding us to take poſſeſſion of his glorious kingdom, unto the which he vouchſafe to bring us all, for his infinite mercy. Amen.

¶ Then ſhall they all kneel upon their knees, and the Prieſt and Clerks kneeling (where they are accuſtomed to ſay the Letany) ſhall ſay this pſalm, *Miſerere mei, Deus.*

HAve mercy upon me, O God, after Pſal. 51.
thy great goodneſſe: according to the multitude of thy mercies do away mine offences.

Waſh me thoroughly from my wickedneſſe: and cleanſe me from my ſin.

For I acknowledge my faults: and my ſin is ever before me.

Againſt thee onely have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold, I was ſhapen in wickedneſſe: and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with hyſſope, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter then ſnow.

A Commination.

Thou shalt make me hear of joy and gladnesse: that the bones which thou hast broken, may rejoyce.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy wayes unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips (O Lord:) my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

O be favourable and gracious unto Sion: build thou the wals of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: World without end. Amen.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

℣ Our Father which art in heaven, &c.

And lead us not into temptation.

Answer.

But deliver us from evill. Amen.

Minister,

O Lord save thy servant.

Answer.

Anſwer.

which put their truſt in thee.

Miniſter.

Send unto them help from above.

Anſwer.

And evermore mightily defend them.

Miniſter.

Help us, O God our Saviour.

Anſwer.

And for the glory of thy Names ſake deliver us, be merciſull unto us ſinners for thy Names ſake.

Miniſter.

O Lord hear our prayer.

Anſwer.

And let our cry come unto thee.

Miniſter.

¶ Let us pray.

O Lord we beſeech thee, mercifully heare our prayers, and ſpare all thoſe which confeſſe their ſins unto thee, that they (whoſe conſciences by ſin are accuſed) by thy mercifull pardon may be abſolved, through Chriſt our Lord. Amen.

O Moſt mighty God, and mercifull Father, which haſt compaſſion of all men, and hateſt nothing that thou haſt made, which wouldeſt not the death of a ſinner, but that he ſhould rather turn from ſin, and be ſaved: mercifully forgive us our treſpaſſes, receive and comfort us, which be grieved and wearied with the burthen of our ſins. Thy property is to have mercy, to thee onely it appertaineth to forgive ſins: Spare us therefore good Lord, ſpare thy people whom thou haſt redeemed: enter not into judgement with thy ſervants, which be vile earth, and miſerable ſinnes: but ſo turn thine ire from us, which meekly knowledge our vileneſſe and truely repent us of our faults: ſo make haſte to help us in this world,

that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth after the Minister.

TUrn thou us, O good Lord, and so shall we be turned: be favourable, O Lord, be favourable to thy people, which turn to thee in weeping, fasting and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou spares, when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us.

FINIS.

THE Pſalter, or Pſalms of David,

After the Tranſlation of the Great BIBLE,

Pointed as it ſhall be ſung or ſaid in Churches.

¶ Imprinted at LONDON by *Robert Barker*, Printer to the Kings moſt Excellent Majeſtie, and by the Aſſignes of *Iohn Bill*.
1639.
¶ *Cum Privilegio.*

BRITISH MUSEUM

4 116* 8.

Moneth. The i. day.

¶THE PSALMS OF DAVID.

Beatus vir qui non abiit. Pſal. 1.

BLeſſed is the man that hath not walked in the counſell of the ungodly, nor ſtood in the way of ſinners: and hath not ſate in the ſeat of the ſcornfull. Morning prayer.

2 But his delight is in the law of the Lord: and in his law will he exerciſe himſelf day and night.

3 And he ſhalbe like a tree planted by the water ſide: that wil bring forth his fruit in due ſeaſon.

4 His leaf alſo ſhall not wither: and look whatſoever he doth, it ſhall proſper.

5 As for the ungodly it is not ſo with them: but they are like the chaffe which the winde ſcattereth away from the face of the earth.

6 Therefore the ungodly ſhall not be able to ſtand in the judgement: neither the ſinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly ſhall periſh.

Quare fremuerunt gentes. Pſal. 2.

WHy do the heathen ſo furiouſly rage together: and why do the people imagine a vain thing?

2 The kings of the earth ſtand up, and the rulers take counſell together: againſt the Lord, and againſt his Anointed.

3 Let

3 Let us break their bonds asunder: and cast away their
cords from us.
4 He that dwelleth in heaven shall laugh them to scorn:
the Lord shall have them in derision.
5 Then shall he speak unto them in his wrath: and vex
them in his sore displeasure.
6 Yet have I set my king: upon my holy hill of Sion.
7 I will preach the law, whereof the Lord hath said un-
to me: Thou art my son, this day have I begotten thee.
8 Desire of me and I shall give thee the heathen for thine
inheritance: and the uttermost parts of the earth for thy pos-
session.
9 Thou shalt bruse them with a rod of iron: and break
them in pieces like a potters vessell.
10 Be wise now therefore, O ye kings: be learned ye that
are judges of the earth.
11 Serve the Lord in fear: and rejoyce unto him with re-
verence.
12 Kisse the son lest he be angry, and so ye perish from
the right way: if his wrath be kindled (yea but a little) bles-
sed are all they that put their trust in him.

Domine, quid? Psal. 3.

LOrd how are they increased that trouble me: many are
they that rise against me.
2 Many one there be that say of my soul: There
is no help for him in his God.
3 But thou, O Lord, art my defender: thou art my wor-
ship, and the lifter up of my head.
4 I did call upon the Lord with my voyce: and he heard
me out of his holy hill.
5 I laid me down and slept, and rose up again: for the
Lord sustained me.
6 I will not be afraid for ten thousands of people: that
have set themselves against me round about.
7 Up Lord, and help me, O my God: for thou smitest
all mine enemies upon the cheek bone, thou hast broken the
teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.

Cum invocarem. Psal. 4.

HEar me when I call, O God of my righteousnesse: for thou hast set me at liberty when I was in trouble, have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanitie, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe and sin not: commune with your own heart, and in your chamber and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladnesse in mine heart: since the time that their corn and wine and oyl increased.

9 I will lay me down in peace, and take my rest: for it is thou Lord onely that makest me dwell in safety.

Verba mea auribus. Psal. 5.

POnder my words, O Lord: consider my meditation.

2 O hearken thou unto the voyce of my calling, my King & my God: for unto thee will I make my prayer.

3 My voyce shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any evill dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhorre both the blood-thirsty and deceitfull man.

7 But as for me, I will come into thy house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy Temple.

8 Lead me, O Lord, in thy righteousnesse, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulnesse in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their ungodlinesse, for they have rebelled against thee.

12 And let all them that put their trust in thee reioyce: they shall ever be giving of thanks, because thou defendest them, they that love thy Name shall be joyfull in thee.

13 For thou Lord wilt give thy blessing unto the righteous: and with thy favourable kindnesse wilt thou defend him as with a shield.

Domine, ne in furore. Psal. 6.

Evening prayer.

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord heal me, for my bones are vexed.

3 My soul is also sore troubled: but Lord, how long wilt thou punish me.

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning, every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me all ye that work vanity: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned back, and put to shame suddenly.

Domine

Moneth. The i. day.

Domine, Deus meus. Psal. 7.

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me.

2 Lest he devour my soul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any such thing: or if there be any wickednesse in my hands.

4 If I have rewarded evill unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soul and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thy self: because of the indignation of mine enemies, arise up for me in the judgement that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thy self again.

8 The Lord shall judge the people, give sentence with me, O Lord: according to my righteousnesse, and according to the innocencie that is in me.

9 O let the wickednesse of the ungodly come to an end: but guide thou the just.

10 For the righteous God: trieth the very hearts & reins.

11 My help cometh of God: which preserveth them that are true of heart.

12 God is a righteous judge, strong, and patient: and God is provoked every day.

13 If a man will not turn, he will whet his sword: he hath bent his bowe, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrowes against the persecutors.

15 Behold, he travelleth with mischief: he hath conceived sorrow, and brought forth ungodlinesse.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travell shall come upon his own head: and his wickednesse shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousnesse: and I will praise the Name of the Lord the most high.

Domine Dominus. Psal 8.

O Lord our governour, how excellent is thy Name in all the world: thou that hast set thy glory above ỹ heavens.

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will consider the heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

4 What is man that thou art mindfull of him: and the son of man that thou visitest him?

5 Thou madest him lower then the angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet.

7 All sheep and oxen: yea, and the beasts of the field.

8 The fowls of the air, and the fishes of the sea: and whatsoever walketh thorow the paths of the seas.

9 O Lord our governour: how excellent is thy Name in all the world!

Confitebor tibi. Psal. 9.

Morning prayer.

I will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoyce in thee: yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemie, destructions are come to a perpetuall end:

end: even as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure forever: he hath also prepared his seat for judgement.

8 For he shall judge the world in righteousnesse: and minister true judgement unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee: for thou Lord hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoyce in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish forever.

19 Up Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear (O Lord:) that the heathen may know themselves to be but men.

Ut quid Domine? Psal. 10.

WHy standest thou so far off (O Lord:) and hidest thy face in the needfull time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wilinesse that they have imagined.

3 For the ungodly hath made boast of his own hearts desire:

desire: and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

His wayes are alwayes grievous: thy judgements are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodlinesse and vanity.

8 He sitteth lurking in the theevish corners of the streets: and privily in his lurking dens doth he murder the innocent, his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den: that he may ravish the poor.

10 He doth ravish the poor: when he getteth him into his net.

11 He falleth down and humbleth himself: that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise (O Lord God) and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seen it: for thou beholdest ungodlinesse and wrong.

16 That thou mayest take the matter into thine hand: the poor committeth himself unto thee, for thou art the helper of the friendlesse.

17 Break thou the power of the ungodly and malicious: take away his ungodlinesse, and thou shalt finde none.

18 The Lord is king for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto.

20 To help the fatherleſſe and poor unto their right: that the man of the earth be no more exalted againſt them.

In Domino confido. Pſal. 11.

IN the Lord put I my truſt: how ſay ye then to my ſoul, that ſhe ſhould flie as a bird unto the hill?

2 For lo, the ungodly bend their bowe, and make ready their arrows within the quiver: that they may privily ſhoot at them which are true of heart.

3 For the foundations will be caſt down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords ſeat is in heaven.

5 His eyes conſider the poor: and his eye-lids tryeth the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedneſſe, doth his ſoul abhor.

7 Upon the ungodly he ſhall rain ſnares, fire and brimſtone, ſtorm and tempeſt: this ſhall be their portion to drink.

8 For the righteous Lord loveth righteouſneſſe: his countenance will behold the thing that is juſt.

Salvum me fac. Pſal. 12.

HElp me, Lord, for there is not one godly man left: for the faithfull are miniſhed from among the children of men. Evening prayer.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and diſſemble with their double heart.

3 The Lord ſhall root out all deceitfull lips: and the tongue that ſpeaketh proud things.

4 Which have ſaid, with our tongue we will prevail: we are they that ought to ſpeak, who is Lord over us?

5 Now for the comfortleſſe troubles ſake of the needy: and becauſe of the deep ſighing of the poor.

6 I will up (ſaith the Lord:) and will help every one from him that ſwelleth againſt him, and will ſet him at reſt.

7 The words of the Lord are pure words: even as the

silver which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

Usquequo, Domine? Psal. 13.

HOw long wilt thou forget me (O Lord) for ever: how long wilt thou hide thy face from me?

2 How long shall I seek counsell in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Consider and hear me, O Lord my God: lighten mine eyes that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoyce at it.

5 But my trust is in thy mercy: and my heart is joyfull in thy salvation.

6 I will sing unto the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest.

Dixit insipiens. Psal. 14.

THe fool hath said in his heart: There is no God.

2 They are corrupt, and become abominable in their doings: there is none that doth good, (no not one.)

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitternesse: their feet are swift to shed blood.

7 Destruction and unhappinesse is in their wayes, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of

of miſchief: eating up my people as it were bread:

9 And call not upon the Lord, there were they brought in great fear (even where no fear was:) for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counſell of the poor: becauſe he putteth his truſt in the Lord.

11 Who ſhall give ſalvation unto Iſrael out of Sion: when the Lord turneth the captivity of his people, then ſhall Jacob rejoyce, and Iſrael ſhall be glad.

Domine, quis habitabit? Pſal. 15.

LOrd, who ſhall dwell in thy tabernacle: or who ſhall reſt upon thy holy hill? Morning prayer.

2 Even he that leadeth an uncorrupt life: and doth the thing which is right, and ſpeaketh the truth from his heart.

3 He that hath uſed no deceit in his tongue, nor done evill to his neighbour: and hath not ſlandered his neighbour.

4 He that ſetteth not by himſelf, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that ſweareth unto his neighbour, and diſappointeth him not: though it were to his own hinderance.

6 He that hath not given his money upon uſury: nor taken reward againſt the innocent.

7 Whoſo doth theſe things: ſhall never fall.

Conſerva me. Pſal. 16.

PReſerve me, O God: for in thee have I put my truſt.

2 O my ſoul, thou haſt ſaid unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the ſaints that are in the earth: and upon ſuch as excell in vertue.

4 But they that run after another god: ſhall have great trouble.

5 Their drink offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen to me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night season.

9 I have set God alwayes before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoyced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thine holy One to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulnesse of joy: and at thy right hand there is pleasure for evermore.

Exaudi, Domine, justitiam. Psal. 17.

HEar the right, O Lord, consider my complaint: and hearken unto my prayer that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equall.

3 Thou hast proved and visited mine heart in the night season, thou hast tried me, and shalt finde no wickednesse in me: for I am utterly purposed that my mouth shall not offend.

4 Because of mens works that are done against the words of thy lips: I have kept me from the wayes of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindenesse, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly that trouble me: mine enemies compasse me round about, to take away my soul.

10 They

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp lurking in secret places.

13 Up Lord, disappoint him, and cast him down: deliver my soul from the ungodly which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, (I say) and from the evill world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousnesse: and when I awake up after thy likenesse, I shall be satisfied with it.

Diligam te. Psal. 18.

Evening prayer.

I will love thee (O Lord) my strength, the Lord is my stony rock and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodlinesse made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hils shook and were removed, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coals were kindled at it.
9 He bowed the heavens also and came down: and it was dark under his feet.
10 He rode upon the Cherubims and did flie: he came flying upon the wings of the winde.
11 He made darknesse his secret place: his pavilion round about him, with dark water and thick clouds to cover him.
12 At the brightnesse of his presence his clouds removed: hailstones, and coals of fire.
13 The Lord also thundred out of heaven, and the Highest gave his thunder: hailstones and coals of fire.
14 He sent out his arrows, and scattered them: he cast forth lightnings and destroyed them.
15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.
16 He shall send down from the high to fetch me: and shall take me out of many waters.
17 He shall deliver me from my strongest enemie, and from them which hate me: for they are too mighty for me.
18 They prevented me in the day of my trouble: but the Lord was my upholder.
15 He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.
20 The Lord shall reward me after my righteous dealing: according to the cleannesse of my hands shall he recompense me.
21 Because I have kept the Wayes of the Lord: and have not forsaken my God as the wicked doth.
22 For I have an eye unto all his lawes: and will not cast out his commandments from me.
33 I was also uncorrupt before him: and eschewed mine own wickednesse.
24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleannesse of my hands in his eye-sight.

25 With

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.
26 With the clean thou shalt be clean: and with the froward thou shalt learn frowardnesse.
27 For thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud.
28 Thou also shalt light my candle: the Lord my God shall make my darknesse to be light.
29 For in thee I shall discomfit an host of men: and with the help of my God I shall leap over the wall.
30 The way of God is an undefiled way: the word of the Lord also is tried in the fire, he is the defender of all them that put their trust in him.
31 For who is God but the Lord: or who hath any strength except our God?
32 It is God that girdeth me with strength of war: and maketh my way perfect.
33 He maketh my feet like harts feet: and setteth me up on high.
34 He teacheth my hands to fight: and mine arms shall break even a bow of steel.
35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.
36 Thou shalt make room enough under me for to go: that my footsteps shall not slide.
37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.
38 I will smite them that they shall not be able to stand: but fall under my feet.
39 Thou hast girded me with strength unto the battell: thou shalt throw down mine enemies under me.
40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.
41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.
42 I will beat them as small as the dust before the winde: I will cast them out as the clay in the streets.

 43 Thou

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 As soon as they hear of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

48 Even the God that seeth that I be avenged: and subdueth the people unto me.

49 It is he that delivereth me from my (cruell) enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee (O Lord) among the Gentiles: and sing praises unto thy Name.

51 Great prosperity giveth he unto his king: and sheweth loving kindnesse unto David his anointed, and unto his seed for evermore.

Cœli enarrant. Psalm. 19.

Morning. prayer.

THe heavens declare the glory of God: and the firmament sheweth his handy work.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voices are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun: which cometh forth as a bridegroom out of his chamber, and rejoyceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the

the ſoul: the teſtimony of the Lord is ſure, and giveth wiſdom unto the ſimple.

8 The ſtatutes of the Lord are right, and reioyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the iudgements of the Lord are true, and righteous altogether.

10 More to be deſired are they then gold, yea, then much fine gold: ſweeter alſo then hony, and the hony comb.

11 Moreover, by them is thy ſervant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanſe thou me from my ſecret faults.

13 Keep thy ſervant alſo from preſumptuous ſins, leſt they get the dominion over me: ſo ſhall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy ſight.

15 O Lord: my ſtrength and my redeemer.

Exaudiat te Dominus. Pſal. 20.

THe Lord hear thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee help from the ſanctuary: and ſtrengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt ſacrifice.

4 Grant thee thy hearts deſire: and fulfill all thy minde.

5 We will reioyce in thy ſalvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will hear him from his holy heaven: even with the wholſom ſtrength of his right hand.

7 Some put their truſt in chariots, and ſome in horſes: but we will remember the Name of the Lord our God.

8 They are brought down and fallen: but we are riſen, and ſtand upright.

9 Save

9 Saue Lord, and hear us, O king of heauen: when we call upon thee.

Domine, in virtute. Psal. 21.

THe king shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodnesse: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation: glory and great worship shalt thou lay upon him.

6 For thou shalt giue him euerlasting felicity: and make him glad with the ioy of thy countenance.

7 And why? because the king putteth his trust in the Lord: & in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thine hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: and imagined such a deuice as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength: so will we sing, and praise thy power.

Deus, Deus meus. Psal. 22.

Evening prayer.

MY God, my God (look upon me) why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.
5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.
6 But as for me, I am a worm, and no man: a very scorn of men, and the outcast of the people.
7 All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying,
8 He trusted in God that he would deliver him: let him deliver him, if he will have him.
9 But thou art he that took me out of my mothers womb: thou wast my hope when I hanged yet upon my mothers breasts.
10 I have been left unto thee ever since I was born: thou art my God even from my mothers womb.
11 O go not from me, for trouble is hard at hand: and there is none to help me.
12 Many oxen are come about me: fat buls of Basan close me in on every side.
13 They gape upon me with their mouths: as it were a ramping and roaring lion.
14 I am poured out like water, and all my bones are out of joynt: my heart also in the midst of my body is even like melting wax.
15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.
16 For (many) dogs are come about me: and the counsell of the wicked layeth siege against me.
17 They pierced my hands and my feet, I may tell all my bones: they stand staring and looking upon me.
18 They part my garments among them: and cast lots upon my vesture.
19 But be not thou far from me, O Lord: thou art my succour, haste thee to help me.
20 Deliver my soul from the sword: my darling from the power of the dog.
21 Save me from the lions mouth: thou hast heard me also

also from among the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 O praise the Lord ye that fear him: magnifie him all ye of the seed of Jacob, and fear him all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poor, he hath not hid his face from him: but when he called unto him, he heard him.

25 My praise is of thee in the great congregation: my vows will I perform in the sight of them that fear him.

26 The poor shall eat and be satisfied: they that seek after the Lord shall praise him, your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lords: and he is the governour among the people.

29 All such as be fat upon earth: have eaten and worshipped.

30 All they that go down into the dust shall kneel before him: and no man hath quickned his own soul.

31 My seed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousnesse: unto a people that shall be born, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my soul: and bring me forth in the paths of righteousnesse for his Names sake.

4 Yea, though I walk thorow the valley of the shadow of death, I will fear none evill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.

6 But

6 But thy loving kindneſſe and mercie ſhall follow me all the dayes of my life: and I will dwell in the houſe of the Lord for ever.

Domini eſt terra. Pſal. 24.

Morning prayer.

THe earth is the Lords, and all that therein is: the compaſſe of the world, and they that dwell therein.

2 For he hath founded it upon the ſeas: and prepared it upon the floods.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his minde unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall receive the bleſſing from the Lord: and righteouſneſſe from the God of his ſalvation.

6 This is the generation of them that ſeek him: even of them that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up ye everlaſting doors: and the king of glory ſhall come in.

8 Who is the king of glory: it is the Lord ſtrong and mighty, even the Lord mighty in battell.

9 Lift up your heads, O ye gates, and be ye lift up ye everlaſting doors: and the king of glory ſhall come in.

10 Who is the king of glory: even the Lord of hoſts, he is the king of glory.

Ad te, Domine. Pſal. 25.

Fri: Eu:

UNto thee, O Lord, will I lift up my ſoul, my God, I have put my truſt in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee, ſhall not be aſhamed: but ſuch as tranſgreſſe without a cauſe, ſhall be put to confuſion.

3 Shew me thy wayes, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my ſalvation, in thee hath been my hope all the day long.

5 Call

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindneſſe which hath been ever of old.

6 O remember not the ſins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodneſſe.

7 Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that be meek ſhall he guide in judgement: and ſuch as be gentle, them ſhall he learn his way.

9 All the paths of the Lord are mercy and truth: unto ſuch as keep his covenant and his teſtimonies.

10 For thy Names ſake, O Lord: be mercifull unto my ſin, for it is great.

11 What man is he that feareth the Lord: him ſhall he teach in the way that he ſhall chuſe.

12 His ſoul ſhall dwel at eaſe: & his ſeed ſhall inherit ỹ land.

13 The ſecret of the Lord is among them that fear him: and he will ſhew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he ſhall pluck my feet out of the net.

15 Turn thee unto me, and have mercie upon me: for I am deſolate and in miſerie.

16 The ſorrows of my heart are inlarged: O bring thou me out of my troubles.

17 Look upon mine adverſitie and miſerie: and forgive me all my ſin.

18 Conſider mine enemies how many they are: and they bear a tyrannous hate againſt me.

19 O keep my ſoul, and deliver me: let me not be confounded, for I have put my truſt in thee.

20 Let perfectneſſe and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Iſrael, O God: out of all his troubles.

Judica me, Domine. Pſal. 26.

BE thou my judge, O Lord, for I have walked innocently: my truſt hath been alſo in the Lord, therefore ſhall I not fall.

2 Examine me, O Lord, and prove me: try out my reins and my heart.

3 For thy loving kindnesse is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitfull.

5 I have hated the congregation of the wicked: and will not sit among the ungodly.

6 I will wash mine hands in innocency, O Lord: and so will I go to thine altar.

7 That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners: nor my life with the blood-thirsty.

10 In whose hands is wickednesse: and their right hands are full of gifts.

11 But as for me, I will walk innocently: O Lord, deliver me, and be mercifull unto me.

12 My foot standeth right: I will praise the Lord in the congregations.

Dominus illuminatio. Psal. 27.

THe Lord is my light and my salvation, whom then shall I fear: the Lord is the strength of my life, of whom then shall I be afraid? Evening prayer.

2 When the wicked (even mine enemies and my foes) came upon me to eat up my flesh: they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the dayes of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle:

nacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, seek ye my face: thy face Lord will I seek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I beleeve verily to see the goodnesse of the Lord in the land of the living.

16 O tarry thou the Lords leisure: be strong and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te, Domine. Psal. 28.

UNto thee will I cry, O Lord my strength: think no scorn of me, lest if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions when I cry unto thee: when I hold up my hands toward the mercy-seat of thy holy temple.

3 O pluck me not away (neither destroy me) with the ungodly and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickednesse of their own inventions.

5 Recompense them after the work of their hands: pay them

them that they have deserved.

6 For they regard not in their minde the works of the Lord, nor the operation of his hands: therefore shal he breake them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholsome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

Afferte Domino. Psal. 29.

BRing unto the Lord (O ye mighty) bring young rams unto the Lord: ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the Sea, the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skip like a calf: Libanus also and Syrion like a young Unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wildernesse: yea, the Lord shaketh the wildernesse of Cades.

8 The voice of the Lord maketh the hindes to bring forth young, and discovereth the thick bushes: in his Temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood: and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

Moneth. The vi. day.

Exaltabo te, Domine. Psal. 30.

Morning prayer.



Will magnifie thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou hast healed me.

3 Thou Lord hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord (O ye Saints of his:) and give thanks to him for a remembrance of his holinesse.

5 For his Wrath endureth but the twinkling of an eye, and in his pleasure is life: heavinesse may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou didst turn thy face (from me:) & I was troubled.

8 Then cried I unto thee, O Lord: and gat me unto my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the dust give thanks unto thee: or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou hast turned my heavinesse into joy: thou hast put off my sackcloth, and girded me with gladnesse.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I wil give thanks unto thee for ever

In te, Domine, speravi. Psal. 31.

IN thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousnesse.

2 Bow down thine ear to me: make haste to deliver me.

3 And be thou my strong rock, and the house of defence: that thou mayest save me.

4 For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy Names sake.

5 Draw

5 Draw me out of the net that they have laid privily for me: for thou art my strength.

6 Into thy hand I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad & rejoyce in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heavinesse, yea, my soul and my body.

11 For my life is waxen old with heavinesse: and my yeers with mourning.

12 My strength faileth me, because of mine iniquitie: and my bones are consumed.

13 I became a reproof among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 I am clean forgotten as a dead man out of minde: I am become like a broken vessell.

15 For I have heard the blasphemy of the multitude: and fear is on every side, while they conspire together against me, and take their counsell to take away my life.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies: and from them that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentifull is thy goodnesse, which thou hast laid

up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men.

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy Tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindnesse in a strong citie.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his saints: for the Lord preserveth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and he shall stablish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

Evening prayer.

BLessed is he whose unrighteousnesse is forgiven: and whose sinne is covered.

2 Blessed is the man unto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my dayly complaining.

4 For thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

5 I will knowledge my sinne unto thee: and mine unrighteousnesse have I not hid.

6 I said, I will confesse my sinnes unto the Lord: and so thou forgavest the wickednesse of my sinne.

7 For this shall every one that is godly make his prayer unto thee in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compasse me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horſe and mule which have no underſtanding: whoſe mouthes muſt be holden with bit and bridle, leſt they fall upon thee.

11 Great plagues remain for the ungodly: but whoſo putteth his truſt in ℣ Lord, mercy embraceth him on every ſide.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyfull all ye that are true of heart.

Exultate, juſti. Pſal. 33.

REjoyce in the Lord, O ye righteous: for it becometh well the juſt to be thankfull.

2 Praiſe the Lord with harp: ſing pſalms unto him with the lute and inſtrument of ten ſtrings.

3 Sing unto the Lord a new ſong: ſing praiſes luſtily (unto him) with a good courage.

4 For the word of the Lord is true: and all his works are faithfull.

5 He loveth righteouſneſſe and judgement: the earth is full of the goodneſſe of the Lord.

6 By the word of the Lord were the heavens made: and all the hoſts of them by the breath of his mouth.

7 He gathereth the waters of the ſea together as it were upon an heap: and layeth up the deep as in a treaſure houſe.

8 Let all the earth fear the Lord: ſtand in aw of him, all ye that dwell in the world.

9 For he ſpake, and it was done: he commanded, and it ſtood faſt.

10 The Lord bringeth the counſell of the heathen to nought: and maketh the devices of the people to be of none effect, and caſteth out the counſels of Princes.

11 The counſell of the Lord ſhall endure for ever: and the thoughts of his heart from generation to generation.

12 Bleſſed are the people whoſe God is the Lord Jehovah: and bleſſed are the folk that he hath choſen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he conſidereth all them that dwell in the earth.

14 He faſhioneth all the hearts of them: and under-

standeth all their works.

15 There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy.

18 To deliver their souls from death: and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord: for he is our help and our shield.

20 For our heart shall rejoyce in him: because we have hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be upon us: like as we do put our trust in thee.

Benedicam Domino. Psal. 34.

I will alway give thanks unto the Lord: his praise shall ever be in my mouth.

2 My soul shall make her boast of the Lord: the humble shall hear thereof, and be glad.

3 O praise the Lord with me: and let us magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not ashamed.

6 Lo, the poor cryeth, and the Lord heareth him: yea, and saveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O fear the Lord ye that be his saints: for they that fear him lack nothing.

10 The lions do lack, and suffer hunger: but they which seek the Lord, shall want no manner of thing that is good.

11 Come ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What

12 What man is he that lusteth to live, and would fain see good dayes: keep thy tongue from evill, and thy lips that they speak no guile.

13 Eschew evill, and do good: seek peace, and ensue it.

14 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

15 The countenance of the Lord is against them that do evill: to root out the remembrance of them from the earth.

16 The righteous crie, and the Lord heareth them: and delivereth them out of all their troubles.

17 The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord delivereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the ungodly: and they that hate the righteous shall be desolate.

21 The Lord delivereth the souls of his servants: and all they that put their trust in him shall not be destitute.

Judica me, Domine. Psal. 35.

Morning prayer.

PLead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded and put to shame that seek after my soul: let them be turned back, and brought to confusion that imagine mischief for me.

5 Let them be as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily, catch himself: that he may fall into his own mischief.

9 And my soul, be joyfull in the Lord: it shall rejoyce in his salvation.

10 All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him: yea, the poor, and him that is in misery, from him that spoileth him.

11 False witnesse did rise up: they laid to my charge things that I knew not.

12 They rewarded me evill for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom.

14 I behaved my self as though it had been my friend, or my brother: I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoyced, and gathered them together: yea, the very abjects came together against me unawares, making mowes at me, and ceased not.

16 With the flatterers were bulie mockers: which gnashed upon me with their teeth.

17 Lord how long wilt thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly: neither let them wink with their eyes that hate me without a cause.

20 And why: their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They

21 They gaped on me with their mouthes, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue then, go not farre from me, O Lord.

23 Awake, and stand up to judge my quarrell: avenge thou my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteousnesse: and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it: neither let them say, we have devoured him.

26 Let them be put to confusion and shame together that rejoyce at my trouble: let them be clothed with rebuke and dishonour that boast themselves against me.

27 Let them be glad and rejoyce that favour my righteous dealing: yea, let them say alway, Blessed be the Lord, which hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousnesse: and of thy praise all the day long.

Dixit injustus. Psal. 36.

MY heart sheweth me the wickednesse of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight: untill his abominable sinne be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, & to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhorre any thing that is evill.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulnesse unto the clouds.

6 Thy righteousnes standeth like the strong mountains: thy judgements are like the great deep.

7 Thou Lord shalt save both man and beast, How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house: and thou shalt give them drink of thy pleasures, as out of the River.

9 For

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving kindnesse unto them that know thee: and thy righteousnesse unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen (all) that work wickednesse: they are cast down, and shall not be able to stand.

Noli æmulari. Psal. 37.

Evening prayer.

FRet not thy self because of the ungodly: neither be thou envious against the evill doers.

2 For they shall soon be cut down like the grasse: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousnesse as clear as the light: and thy just dealing as the noon day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thy self at him whose way doth prosper, against the man that doth after evill counsels.

8 Leave off from wrath, and let go displeasure: fret not thy self, else shalt thou be moved to do evill.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherite the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek spirited shall possesse the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsell against the just: and gnasheth upon him with his teeth.

13 The

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bowe: to cast down the poor and needy, and to slay such as be of a right conversation.

15 Their sword shall go thorow their own heart: and their bowe shall be broken.

16 A small thing that the righteous hath: is better then great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perillous time: and in the dayes of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoak shall they consume away.

21 The ungodly borroweth, and payeth not again: but the righteous is mercifull and liberall.

22 Such as be blessed of God shall possesse the land: and they that be cursed of him shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himself.

24 Though he fall he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, & now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever mercifull, and lendeth: and his seed is blessed.

27 Flee from evill, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The righteous shall be punished: as for the seed of the ungodly, it shall be rooted out. *the righteous*

30 The righteous shall inherit the land: and dwell therein for ever.

31 The

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgement.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possesse the land: when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power: and flourishing like a green bay-tree.

37 And I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together: and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Domine, ne in furore. Psal. 38.

Morning prayer.

PUt me not to rebuke (O Lord) in thine anger: neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me: & thy hand presseth me sore.

3 There is no health in my flesh because of thy displeasure: neither is there any rest in my bones by reason of my sinne.

4 For my wickednesses are gone over mine head: and are like a sore burden too heavy for me to bear.

5 My

5 My wounds ſtink, and are corrupt: through my fooliſhneſſe.

6 I am brought into ſo great trouble and miſery: that I go mourning all the day long.

7 For my loyns are filled with a ſore diſeaſe: and there is no whole part in my body.

8 I am feeble and ſore ſmitten: I have roared for the very diſquietneſſe of my heart.

9 Lord, thou knoweſt all my deſire: and my groaning is not hid from thee.

10 My heart panteth, my ſtrength hath failed me: and the light of mine eyes is gone from me.

11 My lovers and my neighbours did ſtand looking upon my trouble: and my kinſmen ſtood afar off.

12 They alſo that ſought after my life, laid ſnares for me: and they that went about to do me evill, talked of wickedneſſe, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, which doth not open his mouth.

14 I became even as a man that heareth not: and in whoſe mouth are no reproofs.

15 For in thee, O Lord, have I put my truſt: thou ſhalt anſwer for me, O Lord my God.

16 I have required that they, even thine enemies, ſhould not triumph over me: for when my foot ſlipt they rejoyced greatly againſt me.

17 And I truely am ſet in the plague: and my heavineſſe is ever in my ſight.

18 For I will confeſſe my wickednes: & be ſorry for my ſin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number.

20 They alſo that reward evill for good, are againſt me: becauſe I follow the thing that good is.

21 Forſake me not, O Lord my God: be not thou far frõ me.

22 Haſte thee to help me: O Lord God of my ſalvation.

Dixi, cuſtodiam. Pſal. 39.

I Said, I will take heed to my wayes: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, even from good words, but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, and the number of my dayes: that I may be certified how long I have to live.

6 Behold, thou hast made my dayes as it were a spanne long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: truely my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by the means of thy heavy hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beauty to consume away like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner: as all my Fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Expectans expectavi. Psal. 40.

I waited patiently for the Lord: and he enclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lyes.

6 O Lord my God, great are thy wondrous works which thou hast done: like as be also thy thoughts which are to us-ward, and yet there is no man that ordereth them unto thee.

7 If I would declare them, and speak of them: they should be moe then I am able to expresse.

8 Sacrifice and meat offering thou wouldest not have: but mine ears hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfill thy will, O my God: I am content to do it, yea, thy Law is within my heart.

11 I have declared thy righteousnesse in the great Congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousnes within my heart: my talking hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercie and trueth: from the great Congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindnesse and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up: yea, they are moe in number then the hairs of mine head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste (O Lord) to help me.

17 Let them be ashamed and confounded together that seek after my soul to destroy it: let them be driven backward and put to rebuke that wish me evill.

18 Let

18 Let them be desolate and rewarded with shame, that say unto me: fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyfull and glad in thee: and let such as love thy salvation, say alway, The Lord be praised.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarrying, O my God.

Beatus qui intelligit. Psal. 41.

Evening prayer.

BLessed is he that considereth the poor (and needy:) the Lord shall deliver him in the time of trouble.

2 The Lord preserve him and keep him alive, & he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be mercifull unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evill of me: when shall he die, and his name perish?

6 And if he come to see me, he speaketh vanitie: and his heart conceiveth falshood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me: even against me do they imagine this evill.

8 Let the sentence of guiltinesse proceed against him: and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend whom I trusted: which did also eat of my bread, hath laid great wait for me.

10 But be thou mercifull unto me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest me: that mine enemy doth not triumph against me.

12 And

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

Like as the hart desireth the water brooks: so longeth my soul after thee, O God. Sat: Eu:

2 My soul is a thirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

3 My tears have been my meat day and night: while they daily say unto me, where is now thy God?

4 Now when I think thereupon, I pour out my heart by my self: for I went with the multitude, and brought them forth into the house of God.

5 In the voice of praise and thanksgiving: among such as keep holy day.

6 Why art thou so full of heavinesse (O my soul:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water pipes: all thy waves and stormes are gone over me.

10 The Lord hath granted his loving kindnes on the day time: and in the night season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely, while they say daily unto me: where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him

which is the help of my countenance, and my God.

Judica me, Deus. Psal. 43

GIve sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemie oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladnesse: and upon the harp will I give thanks unto thee, O God my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Deus, auribus. Psal. 44.

Morning prayer.

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword: neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my king (O God:) send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that rise up against us.

7 For I will not trust in my bowe: it is not my sword that shall help me.

8 But

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they which hate us spoil our goods.

12 Thou lettest us to be eaten up like sheep: and hast scattered us among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen: and that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me.

17 For the voice of the slanderer and blasphemer: for the enemie and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave our selves frowardly in thy covenant.

19 Our heart is not turned back: neither our steps gone out of thy way.

20 No not when thou hast smitten us into the place of dragons: and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god: shall not God search it out: for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble:

25 For our soul is brought low, even unto the dust: our belly cleaveth unt the ground.

26 Arise and help us: and deliver us for thy mercies sake.

Eructavit cor meum. Psal. 45.

My heart is inditing of a good matter: I speak of the things which I have made unto the king.

2 My tongue is the pen: of a ready Writer.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty: according thy Worship and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meekness and righteousness, and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the kings enemies.

7 Thy seat (O God) endureth for ever: the scepter of thy kingdom is a right scepter.

8 Thou hast loved righteousness, and hated iniquitie: wherefore God (even thy God) hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of Myrrhe, Aloes and Cassia: out of the Ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did stand the Queene in a vesture of gold (wrought about with divers colours.)

11 Hearken (O daughter) and consider, encline thine ear: forget also thine own people, and thy fathers house.

12 So shall the king have pleasure in thy beauty: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the king in raiment of needle-work: the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall enter

enter into the Kings palace.

17 In stead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the mids of the sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the Citie of God: the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

9 He maketh warres to cease in all the world: he breaketh the bowe, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

Omnes gentes plaudite. Psal 47.

OClap your hands together (all ye people:) O sing unto God with the voice of melody. Evening prayer.

2 For the Lord is high and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall chuse out an heritage for us: even the worship of Jacob whom he loved.

5 God is gone up with a merry noise: and the Lord with the sound of the trump.

6 O sing praises, sing praises unto (our) God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 The princes of the people are joyned unto the people of the God of Abraham: for (God which is very high exalted) doth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be prailed: in the citie of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the North side lieth the citie of the great King, God is well knowen in her palaces as a sure refuge.

3 For lo, the kings of the earth: are gathered and gone by together.

4 They marvelled to see such things: they were astonied, and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the east winde.

7 Like as we have heard, so have we seen in the citie of the Lord of hosts, in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving kindnesse (O God:) in the mids of thy temple.

9 O God, according to thy Name, so is thy praise unto the worlds end: thy right hand is full of righteousnesse.

10 Let the mount Sion rejoyce, and the daughters of Juda be glad: because of thy Judgements.

11 Walk

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever: he shall be our guide unto death.

Audite hæc, omnes. Psal. 49.

O hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4 I will encline mine ear to the parable: and shew my dark speech upon the harp.

5 wherefore should I fear in the dates of wickednes: and when the wickednes of my heels cõpasseth me round about:

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him.

8 For it cost more to redeem their souls: so that he must let that alone for ever.

9 Yea, though he live long: and see not the grave.

10 For he seeth that wise men also die, & perish together: as wel as the ignorant & foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling places shall endure from one generation to another, and call the lands after their own names.

12 Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

15 But God hath delibered my ſoul from the place of hell: for he ſhall receive me.

16 Be not thou afraid though one be made rich: or if the glory of his houſe be increaſed.

17 For he ſhall carry nothing away with him when he dieth: neither ſhall his pomp follow him.

18 For while he lived, he counted himſelf an happy man: and ſo long as thou doeſt well unto thy ſelf, men will ſpeak good of thee.

19 He ſhall follow the generation of his fathers: and ſhall never ſee light.

20 Man being in honour, hath no underſtanding: but is compared unto the beaſts that periſh.

Deus deorum. Pſal. 50.

Morning prayer.

THe Lord, even the moſt mighty God hath ſpoken: and called the world, from the riſing up of the ſunne, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God ſhall come, and ſhall not keep ſilence: there ſhall go before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred up round about him.

4 He ſhall call the heaven from above: and the earth that he may judge his people.

5 Gather my Saints together unto me: thoſe that have made a covenant with me with ſacrifice.

6 And the heavens ſhall declare his righteouſneſſe: for God is Judge himſelf.

7 Hear, O my people, and I will ſpeak: I my ſelf will teſtifie againſt thee, O Iſrael, for I am God, even thy God.

8 I will not reprove thee, becauſe of thy ſacrifices, or for thy burnt offerings: becauſe they were not alway before me.

9 I will take no bullock out of thine houſe: nor hee goats out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels upon a thousand hills.

11 I know all the fowls upon the mountains: and the wilde beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh: and drink the blood of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why doest thou preach my laws, and takest my covenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behinde thee.

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickednes: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine own mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

Miserere mei, Deus. Psal. 51.

HAve mercy upon me, O God, after thy great goodnesse: according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faults: & my sin is ever before me.
4 Against thee onely have I sinned, and done this evill in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.
5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceived me.
6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.
7 Thou shalt purge me with hysope, and I shall be clean: thou shalt wash me, and I shall be whiter then snow.
8 Thou shalt make me hear of joy and gladnesse: that the bones which thou hast broken, may rejoyce.
9 Turn thy face from my sins: & put out all my misdeeds.
10 Make me a clean heart, O God: and renew a right spirit within me.
11 Cast me not away from thy presence: and take not thy holy Spirit from me.
12 O give me the comfort of thy help again: and stablish me with thy free Spirit.
13 Then shall I teach thy wayes unto the wicked: and sinners shall be converted unto thee.
14 Deliver me from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.
15 Thou shalt open my lips (O Lord:) and my mouth shall shew thy praise.
16 For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt offerings.
17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.
18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.
19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer young bullocks upon thine altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy self, thou tyrant: that thou canst do mischief?

2 where-

2 Whereas the goodnesse of God: endureth yet dayly.
3 Thy tongue imagineth Wickednesse: and with lies thou cuttest like a sharp rasour.
4 Thou hast loved unrighteousnesse more then goodnesse: and to talk of lies more then righteousnesse.
5 Thou hast loved to speak all words that may do hurt: O thou false tongue.
6 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.
7 The righteous also shall see this, and fear: and shall laugh him to scorn.
8 Lo, this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthened himself in his wickednesse.
9 As for me, I am like a green olive tree in the house of God: my trust is in the tender mercy of God for ever and ever.
10 I will alwaies give thanks unto thee for that thou hast done: and I wil hope in thy Name, for thy Saints like it wel.

Dixit insipiens. Psal. 53.

THe foolish body hath said in his heart: There is no God. Evening prayer.
2 Corrupt are they, and become abominable in their wickednesse: there is none that doth good.
3 God looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.
4 But they are all gone out of the way, they are altogether become abominable: there is also none that doth good no not one.
5 Are not they without understanding that work wickednesse: eating up my people as if they would eat bread: they have not called upon God.
6 They were afraid where no fear was: for God hath broken the bones of them that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the ſalvation were given unto Iſrael out of Sion: Oh that the Lord would deliver his people out of captivity.

8 Then ſhould Jacob reioyce: and Iſrael ſhould be right glad.

Deus, in nomine. Pſal. 54.

Wen: Eu: SAve me, O God, for thy Names ſake: and avenge me in thy ſtrength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For ſtrangers are riſen up againſt me: and tyrants (which have not God before their eyes) ſeek after my ſoul.

4 Behold, God is my helper: the Lord is with them that uphold my ſoul.

5 He ſhall reward evil unto mine enemies: deſtroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praiſe thy Name, O Lord: becauſe it is ſo comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath ſeen his deſire upon mine enemies.

Exaudi, Deus. Pſal. 55.

HEar my prayer, O God: and hide not thy ſelf from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemie crieth ſo, and the ungodly cometh on ſo faſt: for they are minded to do me ſome miſchief, ſo maliciouſly are they ſet againſt me.

4 My heart is diſquieted within me: and the fear of death is fallen upon me.

5 Fearfulneſſe and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I ſaid, Oh that I had wings like a dove: for then would I flee away and be at reſt.

7 Lo, then would I get me away farre off: and remain in the wilderneſſe.

8 I would make haſte to eſcape: becauſe of the ſtormy winde and tempeſt.

9 Deſtroy

9 Destroy their tongues, O Lord, and divide them: for I have spied unrighteousnesse and strife in the citie.

10 Day and night they go about within the walls thereof: mischief also and sorrow are in the mids of it.

11 Wickednesse is therein: deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could have born it.

13 Neither was it mine adversary that did magnifie himself against me: for then (peradventure) I would have hid my self from him.

14 But it was even thou, my companion: my guid, and mine own familiar friend.

15 We took sweet counsell together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickednesse is in their dwellings and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening and morning, and at noon day will I pray and that instantly: and he shall hear my voice.

19 It is he that hath delivered my soul in peace, from the battell that was against me: for there were many with me.

20 Yea, even God that endureth for ever shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer then butter, having warre in his heart: his words were smoother then oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitfull men shall not live out half their dayes: nevertheless, my trust shall be in thee, O Lord.

Moneth. Thexi. day.

Miſerere mei, Deus. Pſal. 56.

Morning prayer.



E mercifull unto me, O God, for man goeth about to devour me: he is daily fighting and troubling me.

2 Mine enemies are daily in hand to ſwallow me up: for they be many that fight againſt me, O thou moſt Higheſt.

3 Nevertheleſſe, though I am ſometime afraid: yet put I my truſt in thee.

4 I will praiſe God becauſe of his word: I have put my truſt in God, and will not fear what fleſh can do unto me.

5 They daily miſtake my words: all that they imagine, is to do me evill.

6 They hold all together, and keep themſelves cloſe: and mark my ſteps when they lay wait for my ſoul.

7 Shall they eſcape for their wickednes: thou, O God, in thy diſpleaſure ſhalt caſt them down.

8 Thou telleſt my flittings, put my tears into thy bottell: are not theſe things noted in thy book?

9 Whenſoever I call upon thee, then ſhall mine enemies be put to flight: this I know for God is on my ſide.

10 In Gods word will I rejoyce: In the Lords word will I comfort me.

11 Yea, in God have I put my truſt: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou haſt delivered my ſoul from death, and my feet from falling: that I may walk before God in the light of the living.

Miſerere mei, Deus. Pſal. 57.

BE mercifull unto me, O God, be mercifull unto me, for my ſoul truſteth in thee: and under the ſhadow of thy wings ſhall be my refuge, untill this tyrannie be overpaſt.

2 I will call unto the moſt high God: even unto the God that ſhall perform the cauſe which I have in hand.

3 He

3 He ſhall ſend from heaven: and ſave me from the reproof of him that would eat me up.
4 God ſhall ſend forth his mercy and trueth: my ſoul is among lions.
5 And I lie even among the children of men (that are ſet on fire:) whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword.
6 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.
7 They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves.
8 My heart is fixed, O God, my heart is fixed: I will ſing and give praiſe.
9 Awake up my glory, awake lute and harp: I my ſelf will awake right early.
10 I will give thanks unto thee, O Lord, among the people: and I will ſing unto thee among the nations.
11 For the greatneſſe of thy mercy reacheth unto the heavens: and thy trueth unto the clouds.
12 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

Si vere utique. Pſal. 58.

ARe your mindes ſet upon righteouſneſſe, O ye congregation: and do ye judge the thing that is right, O ye ſonnes of men?
2 Yea, ye imagine miſchief in your heart upon the earth: and your hands deal with wickedneſſe.
3 The ungodly are froward even from their mothers womb: aſſoon as they be born, they go aſtray and ſpeak lies.
4 They are as venemous as the poiſon of a ſerpent: even like the deaf Adder that ſtoppeth her ears.
5 Which refuſeth to hear the voice of the charmer: charm he never ſo wiſely.
6 Break their teeth (O God) in their mouthes, ſmite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they ſhoot their arrows, let them be rooted out.

7 Let

7 Let them conſume away like a ſnail, and be like the untimely fruit of a woman: and let them not ſee the ſunne.

8 Or ever your pots be made hot with thorns: ſo let indignation vex him, even as a thing that is raw.

9 The righteous ſhall rejoyce when he ſeeth the vengeance: he ſhall waſh his footſteps in the blood of the ungodly.

10 So that a man ſhall ſay, Verely there is a reward for the righteous: doubtleſſe there is a God that judgeth the earth.

Eripe me de inimicis. Pſal. 59.

Evening prayer.

DEliver me from mine enemies (O God:) defend me from them that riſe up againſt me.

2 O deliver me from the wicked doers: and ſave me from the blood-thirſty men.

3 For lo, they lie waiting for my ſoul: the mighty men are gathered againſt me, without any offence or fault of me, O Lord.

4 They run and prepare themſelves without my fault: ariſe thou therefore to help me, and behold me.

5 Stand up (O Lord God of hoſts) thou God of Iſrael, to viſit all the heathen: and be not mercifull unto them that offend of malicious wickedneſſe.

6 They go to and fro in the evening: they grinne like a dog, and run about thorow the citie.

7 Behold, they ſpeak with their mouth, and ſwords are in their lips: for who (ſay they) hear?

8 But thou, O Lord, ſhalt have them in deriſion: and thou ſhalt laugh all the heathen to ſcorn.

9 My ſtrength will I aſcribe unto thee: for thou art the God of my refuge.

10 God ſheweth me his goodneſſe plenteouſly: and God ſhall let me ſee my deſire upon mine enemies.

11 Slay them not, leſt my people forget it: but ſcatter them abroad among the people, and put them down, O Lord our defence.

12 For the ſinne of their mouth, and for the words of their lips, they ſhall be taken in their pride: and why? their preaching is of curſing and lies.

13 Con-

13 Conſume them in thy wrath, conſume them, that they may periſh: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the citie.

15 They will run here and there for meat: and grudge if they be not ſatisfied.

16 As for me, I will ſing of thy power, and will praiſe thy mercie betimes in the morning: for thou haſt been my defence and refuge in the day of my trouble.

17 Unto thee (O my ſtrength) will I ſing: for thou, O God, art my refuge, and my mercifull God.

Deus, repuliſti nos. Pſal. 60.

O God, thou haſt caſt us out, and ſcattered us abroad: thou haſt alſo been diſpleaſed, O turn thee unto us again.

2 Thou haſt moved the land, and divided it: heal the ſores thereof, for it ſhaketh.

3 Thou haſt ſhewed thy people heavie things: thou haſt given us a drink of deadly Wine.

4 Thou haſt given a token for ſuch as fear thee: that they may triumph becauſe of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath ſpoken in his holineſſe, I will rejoyce and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head, Juda is my law-giver.

8 Moab is my waſhpot, over Edom will I caſt out my ſhoe: Philiſtia be thou glad of me.

9 Who will lead me into the ſtrong citie: who will bring me into Edom?

10 Haſt thou not caſt us out, O God: wilt not thou, O God, go out with our hoſts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that ſhall tread down our enemies.

Moneth. The xii. day.

Exaudi, Deus. Pſal. 61.

HEar my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heavineſſe.

3 O ſet me up upon the rock that is higher then I: for thou haſt been my hope, and a ſtrong tower for me againſt the enemy.

4 I will dwell in thy tabernacle for ever: and my truſt ſhall be under the covering of thy wings.

5 For thou, O Lord, haſt heard my deſires: and haſt given an heritage unto thoſe that fear thy Name.

6 Thou ſhalt grant the king a long life: that his yeers may endure throughout all generations.

7 He ſhall dwell before God for ever: O prepare thy loving mercy and faithfulneſſe, that they may preſerve him.

8 So will I alwayes ſing praiſe unto thy Name: that I may daily perform my vows.

Nonne Deo. Pſal. 62.

Morning prayer.

MY ſoul truly waiteth ſtill upon God: for of him cometh my ſalvation.

2 He verily is my ſtrength, and my ſalvation: he is my defence, ſo that I ſhall not greatly fall.

3 How long will ye imagine miſchief againſt every man: ye ſhall be ſlain all the ſort of you, yea, as a tottering wall ſhall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curſe with their heart.

5 Nevertheleſſe, my ſoul, wait thou ſtill upon God: for my hope is in him.

6 He truly is my ſtrength and my ſalvation: he is my defence, ſo that I ſhall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my truſt.

8 O

8 O put your truſt in him alway (ye people:) pour out your hearts beforе him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitfull upon the weights, they are altogether lighter then vanity it ſelf.

10 O truſt not in wrong and robbery, give not your ſelves unto vanity: if riches increaſe, ſet not your heart upon them.

11 God ſpake once and twice: I have alſo heard the ſame, that power belongeth unto God.

12 And that thou Lord art mercifull: for thou rewardeſt every man accoꝛding to his woꝛk.

Deus, Deus meus. Pſal. 63.

O God, thou art my God: early will I ſeek thee. *Tus: Eu:*

2 My ſoul thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holineſſe: that I might behold thy power and glory.

4 For thy loving kindneſſe is better then the life it ſelf: my lips ſhall praiſe thee.

5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.

6 My ſoul ſhall be ſatisfied even as it were with marrow and fatneſſe: when my mouth praiſeth thee with joyfull lips.

7 Have I not remembred thee in my bed: and thought upon thee when I was waking?

8 Becauſe thou haſt been my helper: therefore under the ſhadow of thy wings will I rejoyce.

9 My ſoul hangeth upon thee: thy right hand hath upholden me.

10 Theſe alſo that ſeek the hurt of my ſoul: they ſhall go under the earth.

11 Let them fall upon the edge of the ſword: that they may be a portion for foxes.

12 But the king ſhall rejoyce in God, all they alſo that ſwear by him, ſhall be commended: for the mouth of them that ſpeak lies ſhall be ſtopped.

Moneth. The xii. day.

Exaudi, Deus. Pſal. 64.

HEar my voyce, O God, in my prayer: preſerve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the inſurrection of wicked doers.

3 Which have whet their tongue like a ſword: and ſhoot out their arrows, even bitter words.

4 That they may privily ſhoot at him that is perfect: ſuddenly do they hit him, and fear not.

5 They courage themſelves in miſchief: and commune among themſelves how they may lay ſnares, and ſay that no man ſhall ſee them.

6 They imagine wickedneſſe, and practiſe it: that they keep ſecret among themſelves, every man in the deep of his heart.

7 But God ſhall ſuddenly ſhoot at them with a ſwift arrow: that they ſhall be wounded.

8 Yea, their own tongues ſhall make them fall: in ſo much that who ſo ſeeth them ſhall laugh them to ſcorn.

9 And all men that ſee it, ſhall ſay, This hath God done: for they ſhall perceive that it is his work.

10 The righteous ſhall rejoyce in the Lord, and put his truſt in him: and all they that are true of heart, ſhall be glad.

Te decet hymnus. Pſal. 65.

Evening prayer.

Sat: Eu:

THou, O God, art praiſed in Sion: and unto thee ſhall the vow be performed in Jeruſalem.

2 Thou that heareſt the prayer: unto thee ſhall all fleſh come.

3 My mildeeds prevail againſt me: oh be thou mercifull unto our ſins.

4 Bleſſed is the man whom thou chuſeſt and receiveſt unto thee: he ſhall dwell in thy court, and ſhall be ſatiſfied with the pleaſures of thy houſe, even of thy holy temple.

5 Thou ſhalt ſhew us wonderfull things in thy righteouſneſſe, O God of our ſalvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad ſea.

6 Which

6 Which in his strength setteth fast the mountains: and is girded about with power.

7 Which stilleth the raging of the sea: and the noise of his waves, and the madnesse of his people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the yeer with thy goodnesse: and thy clouds drop fatnesse.

13 They shall drop upon the dwellings of the wilderneſſe: and the little hils shall rejoyce on every side.

14 The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

Jubilate Deo. Psal. 66.

O Be joyfull in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderfull art thou in thy works: through the greatnesse of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither, and behold the works of God: how wonderfull he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went thorow the water on foot, there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and such as will not beleeve, shall not be able to exalt themselves.

7 O praise our God (ye people:) and make the voice of his praise to be heard.

8 which holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

9 For thou (O God) haſt proved us: thou alſo haſt tried us, like as ſilver is tried.

10 Thou broughteſt us into the ſnare: and laidſt trouble upon our loyns.

11 Thou ſufferedſt men to ride over our heads: We went thorow fire and water, and thou broughteſt us out into a wealthy place.

12 I will go into thine houſe with burnt offerings: and will pay thee my vows which I promiſed with my lips, and ſpake with my mouth when I was in trouble.

13 I will offer unto thee fat burnt ſacrifices, with the incenſe of rammes: I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my ſoul.

15 I called unto him with my mouth: and gave him praiſes with my tongue.

16 If I incline unto wickedneſſe with my heart: the Lord will not hear me.

17 But God hath heard me: and conſidered the voyce of my prayer.

18 Praiſed be God, which hath not caſt out my prayer: nor turned his mercy from me.

Deus miſereatur. Pſal. 67.

Wen: Eu: GOd be mercifull unto us, and bleſſe us: and ſhew us the light of his countenance, and be mercifull unto us.

2 That thy way may be known upon earth: thy ſaving health among all nations.

3 Let the people praiſe thee, O God: yea, let all the people praiſe thee.

4 O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly; and govern the nations upon earth.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 Then ſhall the earth bring forth her increaſe: and God even our own God ſhall give us his bleſſing.

7 God

7 God ſhall bleſſe us: and all the ends of the world ſhall fear him.

Exurgat Deus. Pſal. 68.

LEt God ariſe, and let his enemies be ſcattered: let them alſo that hate him, flee before him. Morning prayer.

2 Like as the ſmoak vaniſheth, ſo ſhalt thou drive them away: and like as wax melteth at the fire, ſo let the ungodly periſh at the preſence of God.

3 But let the righteous be glad and rejoyce before God: let them alſo be merry and joyfull.

4 O ſing unto God, and ſing praiſes unto his Name: magnifie him that rideth upon the heavens as it were upon an horſe, praiſe him in his Name, yea, and rejoyce before him.

5 He is a father of the fatherleſſe, and defendeth the cauſe of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one minde in an houſe, and bringeth the priſoners out of captivitie: but letteth the runnagates continue in ſcarceneſſe.

7 O God, when thou wenteſt forth before the people: when thou wenteſt thorow the wilderneſſe.

8 The earth ſhook, and the heavens dropped at the preſence of God: even as Sinai alſo was moved at the preſence of God, which is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious rain upon thine inheritance: and refreſheſt it when it was weary.

10 Thy congregation ſhall dwell therein: for thou, O God, haſt of thy goodneſſe prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were diſcomfited: and they of the houſhold divided the ſpoil.

13 Though ye have lien among the pots, yet ſhall ye be as the wings of a dove: that is covered with ſilver wings, and her feathers like gold.

14 When the Almightie ſcattered kings for their ſake: then were they as white as ſnow in Salmon.

15 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hils? this is Gods hill, in the which it pleaseth him to dwell: yea the Lord will abide in it for ever.

17 The charets of God are twenty thousand, even thousands of angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivitie captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God which helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hairie scalp of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people again as I did from Basan: mine own will I bring again as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou my God and king goest in the sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsell: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us.

29 For thy temples sake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of

of the mightie are scattered abroad among the beasts of the people (so that they humbly bring pieces of silver:) and when he hath scattered the people that delight in war.

31 Then shall the princes come out of Egypt: the Morians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord.

33 Which sitteth in the heavens over all from the beginning: lo, he doth send out his voice, yea, and that a mightie voice.

34 Ascribe ye the power to God, over Israel: his worship and strength is in the clouds.

35 O God, wonderfull art thou in thy holy places: even the God of Israel, he will give strength and power unto his people, blessed be God.

Salvum me fac. Psal. 69.

SAve me, O God: for the waters are come in, even unto my soul. Evening prayer.

2 I stick fast in the deep myre where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more then the hairs of my head: they that are mine enemies, and would destroy me guiltlesse, are mightie.

5 I paid them the things that I never took: God thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an aliant unto my mothers children.

9 For the zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I

10 I wept and chastened my self with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jested upon me.

12 They that sit in the gate speak against me: and the drunkards make songs upon me.

13 But Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercie: even in the truth of thy salvation.

15 Take me out of the myre that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving kindnesse is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: O haste thee, and hear me.

19 Draw nigh unto my soul, and save it: O deliver me because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heavinesse: I looked for some to have pitie on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirstie, they gave me vineger to drink.

23 Let their table be made a snare to take themselves withall: and let the things (that should have been for their wealth) be unto them an occasion of falling.

24 Let their eyes be blinded that they see not: and ever bow down their backs.

25 Pour out thine indignation upon them: and let thy wrathfull displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heavinesse: thy help O God, shall lift me up.

31 I will praise the Name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better then a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea and all that moveth therein.

36 For God will save Sion, and build the cities of Juda: that men may dwell there, and have it in possession.

27 The posterity also of his servants shall inherit it: and they that love his Name, shall dwell therein.

Deus in adjutorium. Psal. 70.

HAste thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me, There, there.

4 But let all those that seek thee, be joyfull and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery: haste thee unto me, O God.

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying

In

Moneth. The xiiii. day.

In te, Domine, ſperavi. Pſal. 71.

Morning prayer.

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me and deliver me in thy righteouſneſſe, encline thine ear unto me, and ſave me.

2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

5 Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mothers womb, my praiſe ſhall be alwayes of thee.

6 I am become as it were a monſter unto many: but my ſure truſt is in thee.

7 Oh let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

8 Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

9 For mine enemies ſpeak againſt me, and they that lay wait for my ſoul take their counſell together, ſaying: God hath forſaken him, perſecute him, and take him, for there is none to deliver him.

10 Go not farre from me, O God: my God, haſte thee to help me.

11 Let them be confounded and periſh, that are againſt my ſoul: let them be covered with ſhame and diſhonour, that ſeek to do me evill.

12 As for me, I will patiently abide alway: and will praiſe thee more and more.

13 My mouth ſhall daily ſpeak of thy righteouſneſſe, and ſalvation: for I know no end thereof.

14 And will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſſe onely.

15 Thou

15 Thou, O God, hast taught me from my youth up untill now: therefore will I tell of thy wonderous works.

16 Forsake me not, O God, in mine old age, when I am gray headed: untill I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousnesse, O God, is very high: and great things are they that thou hast done, O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me, and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee and thy faithfulnesse (O God) playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousnesse all the day long: for they are confounded and brought unto shame that seek to do me evill.

Deus, judicium. Psal. 72.

GIve the king thy judgements, (O God:) and thy righteousnesse unto the kings son.

2 Then shall he judge the people according unto right: and defend the poor.

3 The mountains also shall bring peace: and the little hils righteousnesse unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong doer.

5 They shall fear thee as long as the sun and moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wooll: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the worlds end.

9 They

9 They that dwell in the wilderneſſe ſhall kneel before him: his enemies ſhall lick the duſt.

10 The kings of Tharſis and of the Iſles ſhall give preſents: the kings of Arabia and Saba ſhall bring gifts.

11 All kings ſhall fall down before him: all nations ſhal do him ſervice.

12 For he ſhall deliver the poor when he crieth: the needy alſo and him that hath no helper.

13 He ſhall be favourable to the ſimple and needy: and ſhall preſerve the ſouls of the poor.

14 He ſhall deliver their ſouls from falſhood and wrong: and dear ſhall their blood be in his ſight.

15 He ſhall live, and unto him ſhall be given of the gold of Arabia: prayer ſhall be made ever unto him, and daily ſhall he be praiſed.

16 There ſhall be an heap of corn in the earth, high upon the hils: his fruit ſhall ſhake like Libanus, and ſhall be green in the city, like graſſe upon the earth.

17 His Name ſhall endure for ever, his Name ſhall remain under the ſun among the poſterities: which ſhall be bleſſed through him, and all the heathen ſhall praiſe him.

18 Bleſſed be the Lord God, even the God of Iſrael: which only doth wonderous things.

19 And bleſſed be the Name of his Majeſtie for ever: and all the earth ſhall be filled with his Majeſtie. Amen. Amen.

Quam bonus Iſrael! Pſal. 73.

Evening prayer.

TRuly God is loving unto Iſrael: even unto ſuch as are of a clean heart.

2 Nevertheleſſe, my feet were almoſt gone: my treadings had well nigh ſlipt.

3 And why? I was grieved at the wicked: I do alſo ſee the ungodly in ſuch proſperity.

4 For they are in no perill of death: but are luſty and ſtrong.

5 They come in no miſfortune like other folk: neither are they plagued like other men.

6 And this is the cauſe that they be ſo holden with pride: and overwhelmed with cruelty.

7 Their

7 Their eyes swell with fatnesse: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemie: their talking is against the most Highest.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth thorow the world.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush (say they) how should God perceive it: is there knowledge in the most Highest?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, & washed mine hands in innocencie.

13 All the day long have I been punished: and chastened every morning.

14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me.

16 Untill I went into the sanctuarie of God: then understood I the end of these men.

17 Namely, how thou doest set them in slippery places: and castest them down, and destroyest them.

18 Oh how suddenly do they consume: perish, and come to a fearfull end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the citie.

20 Thus my heart was grieved: and it went even thorow my reins.

21 So foolish was I and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For

26 For lo, they that forsake thee, shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works (in the gates of the daughter of Sion.)

Vt quid, Deus? Psal. 74.

O God, wherefore art thou absent from us so long: Why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries roar in the mids of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more: no not one is there among us that understandeth any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: Why pluckest not thou thy right hand out of thy bosome to consume the enemie?

13 For God is my king of old: the help that is done upon earth, he doth it himself.

14 Thou didst divide the sea, through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou

16 Thou broughtest out fountains and waters out of the hard rocks: thou driedst up mighty waters.
17 The day is thine, and the night is thine: thou hast prepared the light and the sunne.
18 Thou hast set all the borders of the earth: thou hast made summer and winter.
19 Remember this, O Lord, how the enemie hath rebuked: and how the foolish people hath blasphemed thy Name.
20 O deliver not the soul of thy turtle dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.
21 Look upon the Covenant: for all the earth is full of darknesse, and cruell habitations.
22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.
23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.
24 Forget not the voice of thine enemies: the presumption of them that hate thee increaseth ever more and more.

Confitebimur tibi. Psal. 75.

UNto thee, O God, do we give thanks: yea, unto thee do we give thanks. Morning prayer.
2 Thy Name also is so nigh: and that do thy wondrous works declare.
3 When I receive the Congregation: I shall judge according unto right.
4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.
5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.
6 Set not up your horn on high: and speak not with a stiffe neck.
7 For promotion cometh neither from the east, nor from the west: nor yet from the south.
8 And why? God is the judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drinke them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

Notus in Judea. Psal. 76.

IN Jury is God known: his Name is great in Israel.

2 At Salem is his tabernacle: & his dwelling in Sion.

3 There brake he the arrows of the bowe: the shield, the sword, and the battail.

4 Thou art of more honour and might: then the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men whose hands are mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the charet and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight when thou art angry.

8 Thou didst cause thy judgement to be heard from heaven: the earth trembled and was still.

9 When God arose to judgement: and to help all the meek upon earth.

10 The fiercenesse of man shall turn to thy praise: and the fiercenesse of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that be round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of Princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran, and ceased not, in the night season my soul refused comfort.

3 When

3 When I am in heavineſſe, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdeſt mine eyes waking: I am ſo feeble that I cannot ſpeak.

5 I have conſidered the dayes of old: and the yeers that are paſt.

6 I call to remembrance my ſong: and in the night I commune with mine own heart, and ſearch out my ſpirits.

7 Will the Lord abſent himſelf for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promiſe come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he ſhut up his loving kindneſſe in diſpleaſure?

10 And I ſaid, It is mine own infirmity: but I will remember the yeers of the right hand of the moſt Higheſt.

11 I will remember the works of the Lord: and call to minde the wonders of old time.

12 I will think alſo of all thy works: and my talking ſhall be of thy doings.

13 Thy way, O God, is holy: Who is ſo great a God (as our God?)

14 Thou art the God that doth wonders: and haſt declared thy power among the people.

15 Thou haſt mightily delivered thy people: even the ſonnes of Jacob and Joſeph.

16 The waters ſaw thee, O God, the waters ſaw thee, and were afraid: the depths alſo were troubled.

17 The clouds poured out water, the air thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings ſhone upon the ground, the earth was moved, and ſhook withall.

19 Thy way is in the ſea, and thy paths in the great waters: and thy footſteps are not known.

20 Thou leddeſt thy people like ſheep: by the hand of Moſes and Aaron.

Moneth. The xv. day.

Attendite, populo. Psal. 78.

Evening prayer.

HEar my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we have heard and known: and such as our fathers have told us.

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderfull works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children.

6 That their posterity might know it: and the children which were yet unborn.

7 To the intent that when they came up: they might shew their children the same.

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments.

9 And not to be as their forefathers, a faithlesse and stubborn generation: a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God.

10 Like as the children of Ephraim: which being harnessed, and carrying bowes, turned themselves back in the day of battell.

11 They kept not the covenant of God: and would not walk in his law.

12 But forgat what he had done: and the wonderfull work that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers in the land of Egypt: even in the field of Zoan.

14 He divided the sea, and let them go thorow: he made the waters to stand on an heap.

15 In the day time also he led them with a cloud: and all the night thorow with a light of fire.

16 He clave the hard rocks in the wilderneſſe: and gave them drink thereof, as it had been out of the great depth.

17 He

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and provoked the most highest in the wildernesse.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wildernesse?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withall: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel.

23 Because they beleeved not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna also upon them for to eat: and gave them food from heaven.

26 So man did eat angels food: for he sent them meat enough.

27 He caused the east winde to blow under heaven: and through his power he brought in the southwest winde.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat and were well filled, for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouthes, the heavy wrath of God came upon them, slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeved not his wondrous works.

33 Therefore their dayes did he consume in vanity: and their yeers in trouble.

34 When he slew them, they sought him: and turned them

early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so mercifull that he forgave their mildeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a winde that passeth away, and cometh not again.

41 Many a time did they provoke him in the wildernesse: and grieved him in the desert.

42 They turned back, and tempted God: and moved the holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grashopper.

48 He destroyed their vines with hailstones: and their mulberry trees with the frost.

49 He smote their cattell also with hailstones: and their flocks with hot thunderbolts

50 He cast upon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent evill angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And smote all the first-born in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But

53 But as for his own people, he led them forth like sheep: and carried them in the wilderneſſe like a flock.

54 He brought them out safely that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backs and fell away like their forefathers: starting aside like a broken bowe.

59 For they grieved him with their hill altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among them.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Judah: even the hill of Sion which he loved.

70 And there he builded his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He

Moneth. The xvi. day.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ews great with yong ones, he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

Morning prayer.

Sat: Lu:



God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousie burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be mercifull unto our sins for thy Names sake.

10 Wherefore do the heathen say: where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee:

thee: according to the greatneſſe of thy power preſerve thou thoſe that are appointed to die.

13 And for the blaſphemy wherwith our neighbours have blaſphemed thee: reward thou them, O Lord, ſeven fold into their boſome.

14 So we that be thy people, and ſheep of thy paſture, ſhall give thee thanks for ever: and will alway be ſhewing forth thy praiſe from generation to generation.

Qui regis Iſrael. Pſal. 80.

HEar, O thou ſhepherd of Iſrael, thou that leadeſt Joſeph like a ſheep: ſhew thy ſelf alſo thou that ſitteſt upon the cherubims.

2 Before Ephraim, Benjamin, and Manaſſes: ſtir up thy ſtrength, and come and help us.

3 Turn us again, O God: ſhew the light of thy countenance, and we ſhall be whole.

4 O Lord God of hoſts: how long wilt thou be angry with thy people that prayeth:

5 Thou feedſt them with the bread of tears: and giveſt them plenteouſneſſe of tears to drink.

6 Thou haſt made us a very ſtrife unto our neighbours: and our enemies laugh us to ſcorn.

7 Turn us again, thou God of hoſts: ſhew the light of thy countenance, and we ſhall be whole.

8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou madeſt room for it: and when it had taken root, it filled the land.

10 The hils were covered with the ſhadow of it: and the boughs therof were like the goodly cedar trees.

11 She ſtretched out her branches unto the ſea: and her boughs unto the river.

12 Why haſt thou then broken down her hedge: that all they that go by, pluck off her grapes:

13 The wilde boze out of the wood doth root it up: and the wilde beaſts of the field devour it.

14 Turn thee again, thou God of hoſts, look down from heaven: behold and viſit this vine.

15 And

15 And the place of the vineyard, that thy right hand hath planted: & the branch that thou madest so strong for thy self.

16 It is burnt with fire, and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the sonne of man whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng we merrily unto God our strength: make a cheerfull noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp, with the lute.

3 Blow up the trumpet in the new moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me.

10 There shall no strange God be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts lusts: and let them follow their own imaginations.

14 O

14 O that my people would have hearkned unto me: for if Israel had walked in my wayes.

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat flour: and with honey out of the stony rock should I have satisfied thee.

Deus stetit. Psal. 82.

GOd standeth in the congregation of princes: he is a judge among gods. Evening prayer.

2 How long will ye give wrong judgement: and accept the persons of the ungodly?

3 Defend the poor and fatherlesse: see that such as be in need and necessitie, have right.

4 Deliver the outcast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darknesse: all the foundations of the earth be out of course.

6 I have said, Ye are gods: and ye all are children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus, quis similis? Psal. 83.

HOld not thy tongue, O God, keep not still silence: refrain not thy selfe, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee, have lift up their head.

3 They have imagined craftily against thy people: and taken counsell against thy secret ones.

4 They have said, come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites and the Ismaelites: the Moabites and Hagarenes.

7 Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is joyned unto them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Sisera and unto Jabin, at the brook of Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.

12 Which say, Let us take to our selves: the houses of God in possession.

13 O my God, make them like unto a wheel: and as the stubble before the winde.

14 Like as the fire that burneth up the wood: and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest: and make them afraid with thy storm.

16 Make their faces ashamed, O Lord: that they may seek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to shame and perish.

18 And they shall know that thou, whose Name is Jehovah: art onely the most highest over all the earth.

Quam dilecta! Psal. 84.

O how amiable are thy dwellings: thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going thorow the vale of misery, use it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine anointed.

10 For one day in thy courts: is better then a thousand.

11 I had rather be a door keeper in the house of my God: then to dwell in the tents of ungodlinesse.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti, Domine. Psal. 85.

LOrd, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. Wen: En:

2 Thou hast forgiven the offence of thy people: and covered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy self from thy wrathfull indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his saints that they turn not again.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteouſneſſe and peace have kiſſed each other.

11 Truth ſhall flouriſh out of the earth: and righteouſneſſe hath looked down from heaven.

12 Yea, the Lord ſhall ſhew loving kindneſſe: and our land ſhall give her increaſe.

13 Righteouſneſſe ſhall go before him: and he ſhall direct his going in the way.

Inclina, Domine. Pſal. 86.

Morning prayer.

BOw down thine ear, O Lord, and hear me: for I am poor, and in miſery.

2 Preſerve thou my ſoul, for I am holy: my God, ſave thy ſervant that putteth his truſt in thee.

3 Be mercifull unto me, O Lord: for I will call daily upon thee.

4 Comfort the ſoul of thy ſervant: for unto thee, O Lord, doe I lift up my ſoul.

5 For thou Lord art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble deſires.

7 In the time of my trouble I will call upon thee: for thou heareſt me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doeſt.

9 All nations whom thou haſt made, ſhall come and worſhip thee, O Lord: and ſhall glorifie thy Name.

10 For thou art great and doeſt wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praiſe thy Name for evermore.

13 For great is thy mercy toward me: and thou haſt delivered my ſoul from the nethermoſt hell.

14 O God, the proud are riſen againſt me: and the congregations.

gregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercy: long suffering, plenteous in goodnesse and truth.

16 O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the sonne of thine handmaid.

17 Shew some good token upon me for good, that they which hate me, may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

Fundamenta ejus. Psal. 87.

HEr foundations are upon the holy hils: the Lord loveth the gates of Sion, more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou citie of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported, that he was born in her: and the most High shall establish her.

6 The Lord shall rehearse it when he writeth up the people: that he was born there.

7 The singers also and trumpeters shall be rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, encline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that be wounded and lie in the grave: which be out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darknesse, and in the deep.

6 Thine

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called daily upon thee, I have stretched out mine hands unto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise up again, and praise thee?

11 Shall thy loving kindnesse be shewed in the grave: or thy faithfulnesse in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousnesse in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die: (even from my youth up) thy terrours have I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me dayly like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

Evening prayer.

MY song shall be alway of the loving kindnesse of the Lord: with my mouth will I ever be shewing thy truth, from one generation to another.

2 For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a Covenant with my chosen: I have sworn unto David my servant.

4 Thy seed will I stablish for ever: and set up thy throne

throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the gods: that shall be like unto the Lord?

8 God is very greatly to be feared in the counsell of the saints: and to be had in reverence of all them ỹ are about him.

9 O Lord God of hosts, who is like unto thee: thy truth (most mighty Lord) is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, & all that therein is.

13 Thou hast made the north and the south: Tabor and Hermon shall rejoyce in thy Name.

14 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equity is the habitation of thy seat: mercy and truth shall go before thy face.

16 Blessed is the people (O Lord) that can rejoyce in thee: they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name: and in thy righteousnesse shall they make their boast.

18 For thou art the glory of their strength: and in thy loving kindnesse thou shalt lift up our horns.

19 For the Lord is our defence: the holy One of Israel is our king.

20 Thou spakest somtime in visions unto thy saints, and saidest: I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant: with my holy oyl have I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the sonne of wickednesse shall not hurt him.
24 I shall smite down his foes before his face: and plague them that hate him.
25 My truth also and my mercy shall be with him: and in my Name shall his horn be exalted.
26 I will set his dominion also in the sea: and his right hand in the floods.
27 He shall call me, Thou art my Father: my God, and my strong salvation.
28 And I will make him my first born: higher then the kings of the earth.
29 My mercy will I keep for him for evermore: and my covenant shall stand fast with him.
30 His seed also will I make to endure for ever: and his throne as the dayes of heaven.
31 But if his children forsake my law: and walk not in my judgements.
32 If they break my statutes, and keep not my commandments: I will visit their offences with the rod, and their sin with scourges.
33 Nevertheless, my loving kindnesse will I not utterly take from him: nor suffer my truth to fail.
34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holinesse, that I will not fail David.
35 His seed shall endure for ever: and his seat is like as the sun before me.
36 He shall stand fast for evermore as the moon: and as the faithfull witnesse in heaven.
37 But thou hast abhorred and forsaken thine Anointed: and art displeased at him.
38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.
39 Thou hast overthrown all his hedges: and broken down his strong holds.
40 All they that go by, spoil him: and he is become a rebuke to his neighbours.

41 Thou

41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoyce.

42 Thou hast taken away the edge of his sword: and givest him not victory in the battell.

43 Thou hast put out his glory: and cast his throne down to the ground.

44 The dayes of his youth hast thou shortned: and covered him with dishonour.

45 Lord, how long wilt thou hide thy self, for ever: and shall thy wrath burn like fire?

46 Oh remember how short my time is: wherefore hast thou made all men, for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving kindnesses: which thou swarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have: and how I do bear in my bosome the rebukes of many people.

50 Wherewith thine enemies have blasphemed thee, and slandered the foot-steps of thine anointed: praised be the Lord for evermore. Amen. Amen.

Domine, refugium. Psal. 90.

LOrd, thou hast been our refuge: from one generation to another. Morning prayer.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

4 For a thousand yeers in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grasse.

6 In the morning it is green and groweth up: but in

the euening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee: and our secret sinnes in the light of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yeers to an end as it were a tale that is told.

10 The dayes of our age are threescore yeers and ten, and though men be so strong that they come to fourscore yeers: yet is their strength then but labour and sorrow, so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 O teach us to number our dayes: that we may apply our hearts unto wisdom.

13 Turn thee again (O Lord) at the last: and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon: so shall we rejoyce and be glad all the dayes of our life.

15 Comfort us again now after the time that thou hast plagued us: and for the yeers wherein we have suffered adversitie.

16 Shew thy servants thy work: & their children thy glory.

17 And the glorious Majestie of the Lord our God be upon us: prosper thou the work of our hands upon us; O prosper thou our handy work.

Qui habitat. Psal. 91.

WHoso dwelleth under the defence of the most High: shall abide under the shadow of the Almightie.

2 I will say unto the Lord, Thou art my hope and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulnesse and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkneſſe: nor for the ſickneſſe that deſtroyeth in the noon day.

7 A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand: but it ſhall not come nigh thee.

8 Yea, with thine eyes ſhalt thou behold: and ſee the reward of the ungodly.

9 For thou Lord art my hope: thou haſt ſet thine houſe of defence very high.

10 There ſhall no evill happen unto thee: neither ſhall any plague come nigh thy dwelling.

11 For he ſhall give his angels charge over thee: to keep thee in all thy wayes.

12 They ſhall bear thee in their hands: that thou hurt not thy foot againſt a ſtone.

13 Thou ſhalt go upon the lion and adder: the young lion and the dragon ſhalt thou tread under thy feet.

14 Becauſe he hath ſet his love upon me, therefore ſhall I deliver him: I ſhall ſet him up, becauſe he hath known my Name.

15 He ſhall call upon me, & I will hear him: yea, I am with him in trouble, I will deliver him, and bring him to honour.

16 With long life will I ſatiſfie him: and ſhew him my ſalvation.

Bonum eſt confiteri. Pſal. 92.

IT is a good thing to give thanks unto the Lord: and to ſing praiſes unto thy Name, O moſt Higheſt.

2 To tell of thy loving kindneſſe early in the morning: and of thy truth in the night ſeaſon.

3 Upon an inſtrument of ten ſtrings, and upon the lute: upon a loud inſtrument, and upon the harp.

4 For thou Lord haſt made me glad through thy works: and I will rejoyce in giving praiſe for the operations of thy hands.

5 O Lord, how glorious are thy works: and thy thoughts are very deep.

6 An unwiſe man doth not well conſider this: and a fool doth not underſtand it.

7 When the ungodly are green as the graſſe, and when all

the workers of wickedneſſe do flouriſh: then ſhall they be deſtroyed for ever, but thou Lord art the moſt Higheſt for evermore.

8 For lo, thine enemies (O Lord) lo, thine enemies ſhall periſh: and all the workers of wickedneſſe ſhall be deſtroyed.

9 But mine horn ſhall be exalted like the horn of an unicorn: for I am anointed with freſh oil.

10 Mine eye alſo ſhall ſee his luſt of mine enemies: and mine ear ſhall hear his deſire of the wicked that ariſe up againſt me.

11 The righteous ſhall flouriſh like a palm-tree: and ſhall ſpread abroad like a cedar in Libanus.

12 Such as be planted in the houſe of the Lord: ſhall flouriſh in the courts of the houſe of our God.

13 They alſo ſhall bring forth more fruit in their age: and ſhall be fat and well liking.

14 That they may ſhew how true the Lord my ſtrength is: and that there is no unrighteouſneſſe in him.

Dominus regnavit. Pſal. 93.

Evening prayer.

Jus: Eu:

THe Lord is king, and hath put on glorious apparell: the Lord hath put on his apparel, and girded himſelf with ſtrength.

2 He hath made the round world ſo ſure: that it cannot be moved.

3 Ever ſince the world began hath thy ſeat been prepared: thou art from everlaſting.

4 The floods are riſen (O Lord) the floods have lift up their voice: the floods lift up their waves.

5 The waves of the ſea are mighty, and rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy teſtimonies, O Lord, are very ſure: holineſſe becometh thine houſe for ever.

Deus ultionum. Pſal. 94.

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, ſhew thy ſelf.

2 Ariſe thou Judge of the world: and reward the proud after their deſerving.

3 Lord

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed ye unwise among the people: O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Blessed is the man whom thou chastenest (O Lord:) and teachest him in thy law.

13 That thou mayest give him patience in time of adversitie: untill the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forsake his inheritance.

15 Untill righteousnesse turn again unto judgement: all such as be true in heart shall follow it.

16 Who will rise up with me against the wicked: or who will take my part against the evil doers?

17 If the Lord had not helped me: it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped: thy mercy (O Lord) held me up.

19 In the multitude of the sorrowes that I had in my heart: thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickednesse: which imagineth mischief as a law?

21 They gather them together against the soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: & my God is the strength of my confidence.

23 He shall recompense them their wickednesse, and destroy them in their own malice: yea, the Lord our God shall destroy them.

Venite exultemus. Psal. 95.

Morning prayer.

O Come let us sing unto the Lord: let us heartily rejoyce in the strength of our Salvation.

2 Let us come before his presence with thanksgiving: and shew our selves glad in him with psalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hands are all the corners of the earth: and the strength of the hils is his also.

5 The sea is his, and he made it: and his hands prepared the drie land.

6 O come, let us worship and fall down: and kneel before the Lord our maker.

7 For he is (the Lord) our God: and we are the people of his pasture, and the sheep of his hands.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wildernesse.

9 When your fathers tempted me: proved me, and saw my works.

10 Fourty yeers long was I grieved with this generation, and said: It is a people that do erre in their hearts, for they have not known my wayes.

11 Unto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing unto the Lord a new song: sing unto the Lord all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.

5 As for all the gods of the heathen they be but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his sanctuary.

7 Ascribe unto the Lord (O ye kindreds of the people:) ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holinesse: let the whole earth stand in aw of him.

10 Tell it out among the heathen that the Lord is King: and that it is he which hath made the round world so fast that it cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoyce, and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be joyfull, and all that is in it: then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousnesse to judge the world, and the people with his truth.

Dominus regnavit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the Iles may be glad thereof.

2 Clouds and darknesse are round about him: righteousnesse and judgement are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousnesse: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him all ye gods.

8 Sion

8 Sion heard of it, and reioyced: and the daughters of Iuda were glad because of thy Iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints, he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Rejoyce in the Lord ye righteous: and give thanks for a remembrance of his holinesse.

Cantate Domino. Psal. 98.

Evening prayer.

O Sing unto the Lord a new song: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

3 The Lord declared his salvation: his righteousnesse hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyfull unto the Lord, all ye lands: sing, rejoyce and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms: O shew your selves joyfull before the Lord the king.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, & let the hills be joyfull together before the Lord: for he is come to judge the earth.

10 With righteousnesse shall he judge the world: and the people with equity.

Dominus regnavit. Psal. 99.

THe Lord is king, be the people never so unpatient: he sitteth between the cherubims, be the earth never so unquiet.

2 The

2 The Lord is great in Sion: and high above all people.
3 They shall give thanks unto thy Name: which is great, wonderfull, and holy.
4 The kings power loveth judgement, thou hast prepared equity: thou hast executed judgement, and righteousnesse in Jacob.
5 O magnifie the Lord our God: and fall downe before his foot-stool, for he is holy.
6 Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.
7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.
8 Thou heardest them, (O Lord our God:) thou forgavest them, O God, and punishedst their own inventions.
9 O magnifie the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

Jubilate Deo. Psal. 100.

O Be joyfull in the Lord all ye lands: serve the Lord with gladnesse, and come before his presence with a song.
2 Be ye sure that the Lord he is God, it is he that hath made us, and not we our selves: we are his people, and the sheep of his pasture.
3 O go your way into his gates with thanksgiving, and into his courts with praise: be thankfull unto him, and speak good of his Name.
4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Misericordiam & judicium. Psal. 101.

My song shall be of mercy and judgement: unto thee, O Lord, will I sing.
2 O let me have understanding: in the way of godlinesse.
3 When wilt thou come unto me: I will walk in my house with a perfect heart.
4 I will take no wicked thing in hand, I hate the sins of unfaithfulnesse: there shall no such cleave unto me.
5 A froward heart shall depart from me: I will not know a wicked person.

6 who

6 Whoso privily slandereth his neighbour: him will I destroy.

7 Whoso hath also a proud look and high stomack: I will not suffer him.

8 Mine eyes look upon such as be faithfull in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitfull person dwell in my house: he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the citie of the Lord.

Domine, exaudi. Psal. 102.

Morning prayer.

HEar my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: encline thine ears unto me when I call, O hear me, and that right soon.

3 For my dayes are consumed away like smoak: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grasse: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelicane in the wilderneſſe: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But

12 But thou (O Lord) shalt endure for ever: and thy remembrance throughout all generations.
13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.
14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.
15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy majesty.
16 When the Lord shall build up Sion: and when his glory shall appear.
17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.
18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.
19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth.
20 That he might hear the mournings of such as be in captivity: and deliver the children appointed unto death.
21 That they may declare the Name of the Lord in Sion: and his Worship at Jerusalem.
22 When the people are gathered together: and the kingdoms also to serve the Lord.
23 He brought down my strength in my journey: and shortned my dayes.
24 But I said, O my God, take me not away in the midest of mine age: as for thy yeers, they endure throughout all generations.
25 Thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.
26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment.
27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, & thy yeers shall not fail.
28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

Benedic, anima mea. Psal. 103.

PRaise the Lord, O my soul: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soul: and forget not all his benefits.
3 Which forgiveth all thy sinne: and healeth all thine infirmities.
4 Which saveth thy life from destruction: and crowneth thee with mercy and loving kindnesse.
5 Which satisfieth thy mouth with good things: making thee young and lusty as an eagle.
6 The Lord executeth righteousnesse and judgement: for all them that are oppressed with wrong.
7 He shewed his wayes unto Moses: his works unto the children of Israel.
8 The Lord is full of compassion and mercy: long suffering, and of great goodnesse.
9 He will not alway be chiding: neither keepeth he his anger for ever.
10 He hath not dealt with us after our sinnes: nor rewarded us according to our wickednesse.
11 For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.
12 Look how wide also the east is from the west: so farre hath he set our sinnes from us.
13 Yea, like as a father pitieth his own children: even so is the Lord mercifull unto them that fear him.
14 For he knoweth whereof we be made: he remembreth that we are but dust.
15 The dayes of man are but as grasse: for he flourisheth as a flower of the field.
16 For assoon as the winde goeth over it, it is gone: and the place thereof shall know it no more.
17 But the mercifull goodnesse of the Lord endureth for ever and ever, upon them that fear him: and his righteousnesse upon children's children.
18 Even upon such as keep his covenant: and think upon his commandments to do them.
19 The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.
20 O praise the Lord, ye angels of his, ye that excell in strength:

strength: ye that fulfill his commandment, and hearken unto the voice of his words.

21 O praise the Lord all ye his hosts: ye servants of his that do his pleasure.

22 O speak good of the Lord all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Benedic, anima mea. Psal. 104.

PRaise the Lord, O my soul: O Lord my God, thou art become exceeding glorious, thou art clothed with majesty and honour. Evening prayer.

2 Thou deckest thy self with light as it were with a garment: and spreadest out the heavens like a curtain.

3 Which layeth the beams of his chamber in the waters: and maketh the clouds his charet, and walketh upon the wings of the winde.

4 He maketh his angels Spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hils.

7 At thy rebuke they flee: at the voyce of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe: neither turn again to cover the earth.

10 He sendeth his springs into the rivers: which runne among the hills.

11 All beasts of the field drink thereof: and the wilde asses quench their thirst.

12 Besides them shall the fowls of the air have their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He

14 He bringeth forth grasse for the cattell: and green herb for the service of men.

15 That he may bring food out of the earth, and Wine that maketh glad the heart of man: and oyl to make him a chearfull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: even the Cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the Firre trees are a dwelling for the Stork.

18 The high hils are a refuge for the wilde goats: and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the sun knoweth his going down.

20 Thou makest darknesse that it may be night: wherein all the beasts of the forrest do move.

21 The lyons roaring after their prey: do seek their meat at God.

22 The sunne ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work and to his labour: untill the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious Majestie of the Lord shall endure for ever: the Lord shall rejoyce in his works.

32 The

32 The earth ſhall tremble at the look of him: if he do but touch the hils, they ſhall ſmoak.
33 I will ſing unto the Lord as long as I live: I will praiſe my God while I have my being.
34 And ſo ſhall my words pleaſe him: my joy ſhall be in the Lord.
35 As for ſinners, they ſhall be conſumed out of the earth, and the ungodly ſhall come to an end: praiſe thou the Lord, O my ſoul, praiſe the Lord.

Confitemini Domino. Pſal. 105.

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done. Morning prayer.
2 O let your ſongs be of him, and praiſe him: and let your talking be of all his wondrous works.
3 Reioyce in his holy Name: let the heart of them reioyce that ſeek the Lord.
4 Seek the Lord and his ſtrength: ſeek his face evermore.
5 Remember the marvellous works that he hath done: his wonders, and the iudgements of his mouth.
6 O ye ſeed of Abraham his ſervant: ye children of Iacob his choſen.
7 He is the Lord our God: his iudgements are in all the world.
8 He hath been alway mindfull of his covenant and promiſe: that he made to a thouſand generations.
9 Even the covenant that he made with Abraham: and the oath that he ſware unto Iſaac.
10 And appointed the ſame unto Iacob for a law: and to Iſrael for an everlaſting teſtament.
11 Saying, Unto thee will I give the land of Chanaan: the lot of your inheritance.
12 When there were yet but a few of them: and they ſtrangers in the land.
13 What time as they went from one nation to another: from one kingdom to another people.

14 He suffered no man to do them wrong: but reproved even kings for their sakes.

15 Touch not mine anointed: and do my prophets no harm.

16 Moreover, he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had sent a man before them: even Joseph which was sold to be a bond-servant.

18 Whose feet they hurt in the stocks: the iron entred into his soul.

19 Until the time came that his cause was known: the word of the Lord tryed him.

20 The king sent and delivered him: the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance.

22 That he might inform his princes after his will: and teach his senators wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned so that they hated his people: and dealt untruly with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darknesse, and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought forth frogs: yea, even in their kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailstones for rain: and flames of fire in their land.

33 He smote their vines also and fig-trees: and destroyed the

the trees that were in their coasts.

34 He spake the word and the grashoppers came, and caterpillers innumerable: and did eat up all the grasse in their land, and devoured the fruit of their ground.

35 He smote all the first born in their land: even the chief of all their strength.

36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in dry places.

41 For why? he remembred his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladnesse.

43 And gave them the lands of the heathen: and they took the labours of the people in possession.

44 That they might keep his statutes: and observe his laws.

Confitemini Domino. Psal. 106.

Evening prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can expresse the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keep judgement: and do righteousnesse.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation.

5 That I may see the felicity of thy chosen: & rejoyce in the gladnes of thy people, & give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither

ther kept they thy great goodnes in remembrance: but were disobedient at the sea, even at the red sea.

8 Nevertheless, he helped them for his Names sake: that he might make his power to be known.

9 He rebuked the red sea also, and it was dryed up: so he led them thorow the deep, as thorow a wilderness.

10 And he saved them from the adversaries hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then beleeved they his words: & sang prayse unto him.

13 But within a while they forgat his works: and would not abide his counsell.

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanness withall into their soul.

16 They angred Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calf that eateth hay.

21 And they forgat God their Saviour: which had done so great things in Egypt.

22 Wondrous works in the land of Ham: and fearfull things by the red sea.

23 So he said he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land: and gave no credence unto his word.

25 But murmured in their tents: and hearkened not unto the voice of the Lord.

26 Then

26 Then lift he up his hand against them: to overthrow them in the wilderneſſe.
27 To caſt out their ſeed among the nations; and to ſcatter them in the lands.
28 They joyned themſelves unto Baal-Peor: and ate the offerings of the dead.
29 Thus they provoked him to anger with their own inventions: and the plague was great among them.
30 Then ſtood up Phinees & prayed: & ſo the plague ceaſed.
31 And that was counted unto him for righteouſneſſe: among all poſterities for evermore.
32 They angred him alſo at the waters of ſtrife: ſo that he puniſhed Moſes for their ſakes.
33 Becauſe they provoked his ſpirit: ſo that he ſpake unadviſedly with his lips.
34 Neither deſtroyed they the heathen: as the Lord commanded them.
35 But were mingled among the heathen: and learned their works.
36 Inſomuch that they worſhipped their idols, which turned to their own decay: yea, they offered their ſonnes and daughters unto devils.
37 And ſhed innocent blood, even the blood of their ſonnes and of their daughters: whom they offered unto the idols of Chanaan, and the land was defiled with blood.
38 Thus were they ſtained with their own works: and went a whoring with their own inventions.
39 Therefore was the wrath of the Lord kindled againſt his people: inſomuch that he abhorred his own inheritance.
40 And he gave them over into the hands of the heathen: and they that hated them, were lords over them.
41 Their enemies oppreſſed them: & had them in ſubjection.
42 Many a time did he deliver them: but they rebelled againſt him with their own inventions, and were brought down in their wickedneſſe.
43 Nevertheleſſe when he ſaw their adverſity: he heard their complaint.
44 He thought upon his covenant, and pitied them ac-

cording unto the multitude of his mercies: yea, he made all those that led them away captive, to pitie them.

45 Deliver us (O Lord our God) and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

Morning prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemie.

3 And gathered them out of the lands, from the east and from the west: from the north and from the south.

4 They went astray in the wildernesse out of the way: and found no city to dwell in.

5 Hungry and thirsty: their soul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their distresse.

7 He led them forth by the right way: that they might go to the citie where they dwelt.

8 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

9 For he satisfieth the empty soul: and filleth the hungry soul with goodnesse.

10 Such as sit in darknesse and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsell of the most High.

12 He also brought down their heart through heavinesse: they fell down, and there was none to help them up.

13 So when they cryed unto the Lord in their trouble: he delivered them out of their distresse.

14 For he brought them out of darknesse, and out of the shadow of death: and brake their bonds in sunder.

15 O

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soul abhorred all manner of meat: and they were even hard at deaths door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their distresse.

20 He sent his word and healed them: and they were saved from their distruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

22 That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladnesse.

23 They that go down to the sea in ships: and occupie their business in great waters.

24 These men see the works of the Lord: and his wonders in the deep.

25 For at his word the stormy winde ariseth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their distresse.

29 For he maketh the storm to cease: so that the waves thereof are still.

30 Then are they glad because they be at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

32 That they would exalt him also in the congregation of

the

the people: and praise him in the seat of the elders.

33 Which turneth the floods into a wilderness: and dryeth up the water-springs.

34 A fruitfull land maketh he barren: for the wickedness of them that dwell therein.

35 Again he maketh the wilderness a standing water: and water-springs of a dry ground.

36 And there he setteth the hungry: that they may build them a city to dwell in.

37 That they may sowe their land, and plant vineyards: to yeeld them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And again, when they are minished and brought low: through oppression, through any plague or trouble.

40 Though he suffer them to be evil entreated through tyrants: and let them wander out of the way in the wilderness.

41 Yet helpeth he the poor out of misery: and maketh him housholds like a flock of sheep.

42 The righteous will consider this and rejoyce: and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things: and they shall understand the loving kindness of the Lord.

Paratum cor meum. Psal. 108.

Evening prayer.

O God, my heart is ready (my heart is ready:) I will sing and give praise with the best member that I have.

2 Awake thou lute and harp: I my self will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

4 For thy mercy is greater then the heavens: and thy truth reacheth unto the clouds.

5 Set up thy self (O God) above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand save

save them, and hear thou me.

7 God hath spoken in his holinesse: I will rejoyce therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my law-giver, Moab is my washpot: over Edom will I cast out my shoe, upon the Philistines will I triumph.

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against ꝑ enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

Deus laudum. Psal. 109.

HOld not thy tongue, O God of my praise: for the mouth of the ungodly, yea, and the mouth of the deceitfull is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give my self unto prayer.

4 Thus have they rewarded me evill for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sinne.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compassion upon his fatherlesse children.

12 Let

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memoriall of them from off the earth.

15 And that because his minde was not to do good: but persecuted the poor helpelesse man, that he might slay him that was vexed at the heart.

16 His delight was in cursing and it shall happen unto him: he loved not blessing, therefore shall it be farre from him.

17 He clothed himself with cursing, like as with a raiment: and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloak that he hath upon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evill against my soul.

20 But deal thou with me, O Lord God, according unto thy Name: for sweet is thy mercy.

21 O deliver me, for I am helpelesse and poor: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driven away as the grashopper.

23 My knees are weak through fasting: my flesh is dried up for want of fatnesse.

24 I became also a rebuke unto them: they that looked upon me shaked their heads.

25 Help me, O Lord my God: O save me according to thy mercy.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise up against me, but let thy servant rejoyce.

28 Let mine adversaries be clothed with shame: & let them cover themselves with their own confusion as with a cloak.

29 As for me I will give great thanks unto the Lord with

with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poor: to save his soul from unrighteous judges.

Dixit Dominus. Psal. 110.

THe Lord said unto my Lord: Sit thou on my right hand, untill I make thine enemies thy footstool. Morning prayer.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler even in the middes among thine enemies.

3 In the day of thy power shall the people offer thee free-will-offerings with an holy worship: the dew of thy birth is of the womb of the morning.

4 The Lord sware and will not repent: Thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.

6 He shall judge among the heathen: he shall fill the places with the dead bodies: and smite in sunder the heads over divers countreys.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

Confitebor tibi. Psal. 111.

I will give thanks unto the Lord with my whole heart: secretly among the faithfull, and in the congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour: and his righteousnesse endureth for ever.

4 The mercifull and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindfull of his covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement: all his commandments are true.

8 They

8 They stand fast for ever and ever: and are done in truth and equity.

9 He sent redemption unto his people: he hath commanded his covenant for ever, holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that doe thereafter, the praise of it endureth for ever.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: he hath great delight in his commandments.

2 His seed shall be mighty upon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shall be in his house: and his righteousnesse endureth for ever.

4 Unto the godly there ariseth up light in the darknesse: he is mercifull, loving, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in an everlasting remembrance.

7 He will not be afraid for any evill tidings: for his heart standeth fast, and beleeveth in the Lord.

8 His heart is stablished, and will not shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousnesse remaineth for ever, his horn shalbe exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away, the desire of the ungodly shall perish.

Laudate, pueri. Psal. 113.

Son: Eu:

PRaise the Lord, ye servants: O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lords Name is praised: from the rising up of the sunne, unto the going down of the same.

4 The

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire.

7 That he may set him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyfull mother of children.

In exitu Israel. Psal. 114.

Evening prayer.

WHen Israel came out of Egypt: and the house of Jacob from among the strange people.

2 Juda was his sanctuary: and Israel his dominion.

3 The sea saw that, and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hils like yong sheep.

5 What aileth thee, O thou sea, that thou fleddest: and thou Jordan that thou wast driven back?

6 Ye mountains that ye skipped like rams: and ye little hils like yong sheep?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rock into a standing water: and the flint stone into a springing well.

Non nobis, Domine. Psal. 115.

NOt unto us, O Lord, not unto us, but unto thy Name give the praise: for thy loving mercy, and for thy truths sake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, he is in heaven: he hath done whatsoever pleased him.

4 Their idols are silver and gold: even the work of mens hands.

5 They

5 They have mouthes, and ſpeak not: eyes have they, and ſee not.
6 They have eares and hear not: noſes have they, and ſmell not.
7 They have hands and handle not, feet have they, and walk not: neither ſpeak they through their throat.
8 They that make them, are like unto them: and ſo are all ſuch as put their truſt in them.
9 But thou houſe of Iſrael, truſt thou in the Lord: he is their ſuccour and defence.
10 Ye houſe of Aaron, put your truſt in the Lord: he is their helper and defender.
11 Ye that fear the Lord, put your truſt in the Lord: he is their helper and defender.
12 The Lord hath been mindfull of us, and he ſhall bleſſe us: even he ſhall bleſſe the houſe of Iſrael, he ſhall bleſſe the houſe of Aaron.
13 He ſhall bleſſe them that fear the Lord: both ſmall and great.
14 The Lord ſhall increaſe you more and more: you and your children.
15 Ye are the bleſſed of the Lord: which made heaven and earth.
16 All the whole heavens are the Lords: the earth hath he given to the children of men.
17 The dead praiſe not thee, O Lord: neither all they that go down into the ſilence.
18 But we will praiſe the Lord: from this time forth for evermore. Praiſe the Lord.

Dilexi quoniam. Pſal. 116.

Morning prayer.

Mon: Eu:

I Am well pleaſed: that the Lord hath heard the voyce of my prayer.
2 That he hath enclined his ear unto me: therefore will I call upon him as long as I live.
3 The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.
4 I ſhall finde trouble & heavines, & I ſhall call upon the Name

Name of the Lord: O Lord, I beseech thee, deliver my soul.
5 Gracious is the Lord and righteous: yea, our God is mercifull.
6 The Lord preserveth the simple: I was in miserie, and he helped me.
7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.
8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.
9 I will walk before the Lord: in the land of the living.
10 I beleeved, and therefore will I speak, but I was sore troubled: I said in my haste, All men are lyars.
11 What reward shall I give unto the Lord: for all the benefits that he hath done unto me.
12 I will receive the cup of salvation: and call upon the Name of the Lord.
13 I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints.
14 Behold (O Lord) how that I am thy servant: I am thy servant, and the sonne of thine handmaid, thou hast broken my bonds in sunder.
15 I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.
16 I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord, all ye heathen: praise him, all ye nations.
2 For his mercifull kindnesse is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

Confitemini Domino. Psal. 118.

O Give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.
2 Let Israel now confesse, that he is gracious: and his that his mercy endureth for ever.

3 Let

3 Let the house of Aaron now confesse: that his mercie endureth for ever.

4 Yea, let them now that fear the Lord, confesse: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not fear what man doth unto me.

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in princes.

10 All nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in (I say) on every side: but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my help.

14 The Lord is my strength and my song: and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mightythings to passe.

17 I will not die, but live: & declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteousnesse: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my salvation.

22 The

22 The ſame ſtone which the builders refuſed: is become the head ſtone in the corner.
23 This is the Lords doing: and it is marvellous in our eyes.
24 This is the day which the Lord hath made: we will reſoyce and be glad in it.
25 Help me now, O Lord: O Lord, ſend us now proſperitie.
26 Bleſſed be he that cometh in the Name of the Lord: we have wiſhed you good luck, ye that be of the houſe of the Lord.
27 God is the Lord, which hath ſhewed us light: binde the ſacrifice with cords, yea, even unto the horns of the altar.
28 Thou art my God, and I will thank thee: thou art my God, and I will praiſe thee.
29 O give thanks unto the Lord, for he is gracious: and his mercie endureth for ever.

Beati immaculati. Pſal. 119.

Evening prayer.

BLeſſed are thoſe that are undefiled in the way: and walk in the Law of the Lord.
2 Bleſſed are they that keep his Teſtimonies: and ſeek him with their whole heart.
3 For they which do no wickedneſſe: walk in his Wayes.
4 Thou haſt charged: that we ſhall diligently keep thy Commandments.
5 O that my wayes were made ſo direct: that I might keep thy Statutes.
6 So ſhall I not be confounded: while I have reſpect unto all thy Commandments.
7 I will thank thee with an unfained heart: when I ſhall have learned the judgements of thy Righteouſneſſe.
8 I will keep thy Ceremonies: O forſake me not utterly.

In quo corriget?

WHerewithall ſhall a yong man cleanſe his way: even by ruling himſelf after thy Word.
2 With my whole heart have I ſought thee: O let me not go wrong out of thy Commandments.

3 Thy words have I hid within my heart: that I should not sinne against thee.
4 Blessed art thou, O Lord: O teach me thy Statutes.
5 With my lips have I been telling: of all the Judgements of thy mouth.
6 I have had as great delight in the way of thy Testimonies: as in all manner of riches.
7 I will talk of thy Commandments: and have respect unto thy wayes.
8 My delight shall be in thy Statutes: and I will not forget thy word.

Retribue servo tuo.

O Do well unto thy servant: that I may live and keep thy word.
2 Open thou mine eyes: that I may see the wondrous things of thy Law.
3 I am a stranger upon earth: O hide not thy Commandments from me.
4 My soul breaketh out for the very fervent desire: that it hath alway unto thy Judgements.
5 Thou hast rebuked the proud: and cursed are they that do erre from thy Commandments.
6 O turn from me shame and rebuke: for I have kept thy Testimonies.
7 Princes also did sit and speak against me: but thy servant is occupied in thy Statutes.
8 For thy Testimonies are my delight: & my counsellers.

Adhæsit pavimento.

My soul cleaveth to the dust: O quicken thou me according to thy word.
2 I have knowledged my wayes, and thou heardest me: O teach me thy Statutes.
3 Make me to understand the way of thy Commandments: and so shall I talk of thy wondrous works.
4 My soul melteth away for very heavinesse: comfort thou me according unto thy word.
5 Take from me the way of lying: and cause thou me to make much of thy Law.

6 I have chosen the way of truth: and thy Judgemen have I laid before me.

7 I have sticken unto thy Testimonies: O Lord confound me not.

8 I will runne the way of thy Commandments: when thou hast set my heart at libertie.

Legem pone.

TEach me, O Lord, the way of thy Statutes: and I shall keep it unto the end. Morning prayer.

2 Give me understanding, and I shall keep thy Law: yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy Commandments: for therein is my desire.

4 Incline my heart unto thy Testimonies: and not to covetousnesse.

5 O turn away mine eyes, lest they behold vanitie: and quicken thou me in thy way.

6 O stablish thy word in thy servant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy Judgements are good.

8 Behold, my delight is in thy Commandments: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers: for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy Judgements.

4 So shall I alway keep thy Law: yea, for ever and ever.

5 And I will walk at libertie: for I seek thy Commandments.

6 I will speak of thy Testimonies also, even before kings: and will not be ashamed.

7 And my delight shall be in thy Commandments: which I have loved.

8 My hands also will I lift up unto thy Commandments, which I have loved: and my study shall be in thy Statutes.

Memor esto servi tui.

O Think upon thy servant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickned me.

3 The proud have had me exceedingly in derision: yet have I not shrinked from thy Law.

4 For I remembred thine everlasting Judgements, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forsake thy Law.

6 Thy Statutes have been my songs: in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night season: and have kept thy Law.

8 This I had: because I kept thy Commandments.

Portio mea, Domine.

Thou art my portion, O Lord: I have promised to keep thy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull unto me according to thy word.

3 I called mine own wayes to remembrance: and turned my feet unto thy Testimonies.

4 I made haste and prolonged not the time: to keep thy Commandments.

5 The congregation of the ungodly have robbed me: but I have not forgotten thy Law.

6 At midnight I will rise to give thanks unto thee: because of thy righteous Judgements.

7 I am a companion of all them that fear thee: and keep thy Commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy Statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant: according unto thy word.

2 O learn me true understanding and knowledge: for I have beleeved thy commandments.

3 Before I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy statutes.

8 The law of thy mouth is dearer unto me: then thousands of gold and silver.

Manus tuæ fecerunt me.

THy hands have made me, and fashioned me: O give me understanding, that I may learn thy commandments. Evening Prayer.

2 They that fear thee, will be glad when they see me: because I have put my trust in thy word.

3 I know (O Lord) that thy judgements are right: and that thou of very faithfulnesse hast caused me to be troubled.

4 O Let thy mercifull kindnesse be my comfort: according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies: be turned unto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation: and I have a good hope because of thy word.

2 Mine eyes long ſore for thy word: ſaying, O when wilt thou comfort me?

3 For I am become like a bottell in the ſmoak: yet do I not forget thy Statutes.

4 How many are the dayes of thy ſervant: when wilt thou be avenged of them that perſecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they perſecute me falſely, O be thou my help.

7 They had almoſt made an end of me upon earth: but I forſook not thy commandments.

8 O quicken me after thy loving kindneſſe: and ſo ſhall I keep the teſtimonies of thy mouth.

In æternum, Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth alſo remaineth from one generation to another: thou haſt laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things ſerve thee.

4 If my delight had not been in thy law: I ſhould have periſhed in my trouble.

5 I will never forget thy commandments: for with them thou haſt quickned me.

6 I am thine, O ſave me: for I have ſought thy commandments.

7 The ungodly laid wait for me, to deſtroy me: but I will conſider thy Teſtimonies.

8 I ſee that all things come to an end: but thy Commandment is exceeding broad.

Quomodo dilexi?

LOrd, what love have I unto thy Law: all the day long is my ſtudy in it.

2 Thou through thy Commandments haſt made me wiſer then mine enemies: for they are ever with me.

3 I have more underſtanding then my teachers: for thy Teſtimonies are my ſtudy.

4 I am wiser then the aged: because I keep thy Commandments.

5 I have refrained my feet from every evill way: that I may keep thy word.

6 I have not shrunk from thy Judgements: for thou teachest me.

7 O how sweet are thy words unto my throat: yea, sweeter then honey unto my mouth.

8 Through thy Commandments I get understanding: therefore I hate all evill wayes.

Lucerna pedibus meis.

THy word is a lantern unto my feet: and a light unto my paths. Morning prayer.

2 I have sworn and am stedfastly purposed: to keep thy righteous Judgements.

3 I am troubled above measure: quicken me (O Lord) according to thy word.

4 Let the free-willofferings of my mouth please thee, O Lord: and teach me thy Judgments.

5 My soul is alway in my hand: yet do I not forget thy Law.

6 The ungodly have laid a snare for me: but yet I swerved not from thy Commandments.

7 Thy Testimonies have I claimed as mine heritage for ever: and why: they are the very joy of my heart.

8 I have applied my heart to fulfill thy Statutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evill things: but thy Law do I love.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me, ye wicked: I will keep the Commandments of my God.

4 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy Statutes.

6 Thou hast troden down all them that depart from thy Statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like drosse: therefore I love thy Testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy Judgements.

Feci judicium.

I Deal with the thing that is lawfull and right: O give me not over unto mine oppressours.

2 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnesse.

4 O deal with thy servant according unto thy loving mercy: and teach me thy Statutes.

5 I am thy servant, O grant me understanding: that I may know thy Testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy Law.

7 For I love thy Commandments: above gold and precious stone.

8 Therefore hold I straight all thy Commandments: and all false wayes I utterly abhorre.

Mirabilia.

THy Testimonies are wonderfull: therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy Commandments.

4 O Look thou upon me, and be mercifull unto me: as thou usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickednesse have dominion over me.

6 O deliver me from the wrongfull dealings of men: and so shall I keep thy Commandments.

7 Shew

7 Shew the light of thy countenance upon thy servant: and teach me thy Statutes.

8 Mine eyes gush out with water: because men keep not thy Law.

Justus es, Domine.

RIghteous art thou, O Lord: and true is thy Judgement.

2 The Testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even consumed me: because mine enemies have forgotten thy words.

4 Thy Word is tried to the uttermost: and thy servant loveth it.

5 I am small, and of no reputation: yet do I not forget thy Commandments.

6 Thy righteousnesse is an everlasting righteousnesse: and thy Law is the truth.

7 Trouble and heavinesse have taken hold upon me: yet is my delight in thy Commandments.

8 The righteousnesse of thy Testimonies is everlasting: O grant me understanding, and I shall live.

Clamavi in toto corde meo.

I Call with my whole heart: hear me, O Lord, I will keep thy Statutes. Evening prayer.

2 Yea, even unto thee do I call: help me, and I shall keep thy Testimonies.

3 Early in the morning do I crie unto thee: for in thy Word is my trust.

4 Mine eyes prevent the night watches: that I might be occupied in thy words.

5 Hear my voice (O Lord) according unto thy loving kindnesse: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are far from thy Law.

7 Be thou nigh at hand, O Lord: for all thy Commandments are true.

8 As concerning thy Testimonies, I have known long since: that thou hast grounded them for ever.

Vide

Moneth. The xxvi. day.

Vide humilitatem.

O Consider mine adversity, and deliver me: for I do not forget thy Law.

2 Avenge thou my cause, and deliver me: quicken me according to thy Word.

3 Health is far from the ungodly: for they regard not thy Statutes.

4 Great is thy mercy, O Lord: quicken me, as thou art wont.

5 Many there are that trouble me, and persecute me: yet do I not swerve from thy Testimonies.

6 It grieveth me when I see the transgressours: because they keep not thy Law.

7 Consider, O Lord, how I love thy Commandments: O quicken me according to thy loving kindnesse.

8 Thy Word is true from everlasting: all the Judgements of thy righteousnesse endure for evermore.

Principes persecuti sunt.

PRinces have persecuted me without a cause: but my heart standeth in awe of thy Word.

2 I am as glad of thy Word: as one that findeth great spoils.

3 As for lies, I hate and abhorre them: but thy Law do I love.

4 Seven times a day do I praise thee: because of thy righteous Judgements.

5 Great is the peace that they have which love thy Law: and they are not offended at it.

6 Lord, I have looked for thy saving health: and done after thy Commandments.

7 My soul hath kept thy Testimonies: and loved them exceedingly.

8 I have kept thy Commandments and Testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: give me understanding according to thy Word.

2 Let

2 Let my ſupplication come before thee: deliver me accoꝛding to thy woꝛd.
3 My lips ſhall ſpeak of thy pꝛaiſe: when thou haſt taught me thy Statutes.
4 Yea, my tongue ſhall ſing of thy woꝛd: foꝛ all thy Commandments are righteous.
5 Let thine hand help me: foꝛ I have choſen thy Commandments.
6 I have longed foꝛ thy ſaving health, O Loꝛd: and in thy Law is my delight.
7 O let my ſoul live, and it ſhall pꝛaiſe thee: and thy Judgements ſhall help me.
8 I have gone aſtray like a ſheep that is loſt: oh ſeek thy ſervant, foꝛ I do not foꝛget thy Commandments.

Ad Dominum. Pſal. 120.

WHen I was in trouble, I called upon the Loꝛd: and he heard me. Morning prayer.
2 Deliver my ſoul, O Loꝛd, from lying lips: and from a deceitfull tongue.
3 What reward ſhall be given oꝛ done unto thee, thou falſe tongue: even mighty and ſharp arrows, with hot burning coals.
4 Woe is me, that I am conſtrained to dwell with Meſech: and to have my habitation among the tents of Cedar.
5 My ſoul hath long dwelt among them: that be enemies unto peace.
6 I labour foꝛ peace, but when I ſpeak unto them thereof: they make them ready to battell.

Levavi oculos. Pſal. 121.

I will lift up mine eyes unto the hills: from whence cometh my help.
2 My help cometh even from the Loꝛd: which hath made heaven and earth.
3 He will not ſuffer thy foot to be moved: and he that keepeth thee will not ſleep.
4 Behold, he that keepeth Iſrael: ſhall neither ſlumber noꝛ ſleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand.

6 So that the sunne shall not burn thee by day: neither the moon by night.

7 The Lord shall preserve thee from all evill: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

Lætatus sum. Psal. 122.

I was glad when they said unto me: we will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem.

3 Jerusalem is builded as a citie: that is at unity in it self.

4 For thither the tribes go up, even the tribes of the Lord: to testifie unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgement: even the seat of the house of David.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walles: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

Ad te levavi oculos meos. Psal. 123.

Unto thee lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistresse: even so our eyes wait upon the Lord our God, untill he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornfull reproof of the wealthy: and with the despitefulnesse of the proud.

Nisi

Moneth. The xxvii. day.

Nisi quia Dominus. Psal. 124.

IF the Lord himself had not been on our side (now may Israel say:) if the Lord himself had not been on our side when men rose up against us. Fri: Ev:

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: which hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: which hath made heaven and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever. Fri: Ev:

2 The hils stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Do well, O Lord: unto those that be good and true of heart.

5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evill doers, but peace shall be upon Israel.

In convertendo. Psal. 126.

WHen the Lord turned again the captivitie of Sion: then were we like unto them that dream. Evening prayer. Thur: Ev:

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 Turn our captivitie, O Lord: as the rivers in the South.

6 They that sow in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtlesse come again with joy, and bring his sheaves with him.

Nisi Dominus. Psal. 127.

Sun: Ev:

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the citie: the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulnesse: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the Giant: even so are the yong children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Beati omnes. Psal. 128.

Thur: Ev:

BLessed are all they that fear the Lord: and walk in his wayes.

2 For thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitfull vine: upon the wals of thine house.

4 Thy children like the olive branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so blesse thee: that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea,

7 Yea, that thou shalt see thy childrens children: and peace upon Israel.

Sæpe expugnaverunt. Psal. 129.

MAny a time have they fought against me from my youth up: (may Israel now say.)

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewen the snares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evill will at Sion

6 Let them be even as the grasse growing upon the house tops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he that bindeth up the sheaves his bosome.

8 So that they which go by, say not so much as the Lord prosper you: We wish you good luck in the Name of the Lord.

De profundis. Psal. 130.

OUt of the deep have I called unto thee (O Lord:) Lord hear my voice.

2 O let thine eares consider well: the voyce of my complaint.

3 If thou Lord wilt be extreme to mark what is done amisse: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his sinnes.

Domine, non est. Psal. 131.

LOrd, I am not high minded: I have no proud looks.

2 I do not exercise my self in great matters: which are too high for me.

3 But

3 But I refrain my ſoul, and keep it low, like as a childe that is weaned from his mother: yea, my ſoul is even as a weaned childe.

4 O Iſrael truſt in the Lord: from this time forth for evermore.

Memento, Domine. Pſal. 132.

Morning prayer.

LOrd remember Dauid: and all his trouble.

2 How he ſware unto the Lord: and vowed a vow unto the Almightie God of Jacob.

3 I will not come within the tabernacle of mine houſe: nor climbe up into my bed.

4 I will not ſuffer mine eyes to ſleep, nor mine eyelids to ſlumber: neither the temples of my head to take any reſt.

5 Untill I finde out a place for the temple of the Lord: an habitation for the mightie God of Jacob.

6 Lo, we heard of the ſame at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footſtool.

8 Ariſe, O Lord, into thy reſting place: thou and the ark of thy ſtrength.

9 Let thy prieſts be clothed with righteouſneſſe: and let thy ſaints ſing with joyfulneſſe.

10 For thy ſervant Dauids ſake: turn not away the preſence of thine Anointed.

11 The Lord hath made a faithfull oath unto Dauid: and he ſhall not ſhrink from it.

12 Of the fruit of thy body: ſhall I ſet upon thy ſeat.

13 If thy children will keep my covenant, and my teſtimonies that I ſhall learn them: their children alſo ſhall ſit upon thy ſeat for evermore.

14 For the Lord hath choſen Sion to be an habitation for himſelf: he hath longed for her.

15 This

15 This shall be my rest forever: here will I dwell, for I have a delight therein.
16 I will bless her victuals with increase: and will satisfie her poor with bread.
17 I will deck her priests with health: and her saints shall rejoyce and sing.
18 There shall I make the horn of David to flourish: I have ordained a lantern for mine anointed.
19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

Ecce quam bonum. Psal. 133.

BEhold how good and joyfull a thing it is: brethren to dwell together in unity.
2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.
3 Like as the dew of Hermon: which fell upon the hill of Sion.
4 For there the Lord promised his blessing: and life for evermore.

Ecce nunc. Psal. 134.

BEhold (now) praise the Lord: all ye servants of the Lord.
2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.
3 Lift up your hands in the sanctuarie: & praise the Lord.
4 The Lord that made heaven and earth: give thee blessing out of Sion.

Laudate Nomen. Psal. 135.

O Praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord.
2 Ye that stand in the house of the Lord: in the courts of the house of our God.
3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.
4 For why: the Lord hath chosen Jacob unto himself: and Israel for his own possession.
5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth: and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh and all his servants.

10 He smote divers nations: and slew mighty kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Chanaan.

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of mens hands.

16 They have mouthes, and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouthes.

18 They that make them are like unto them: and so are all they that put their trust them.

19 Praise the Lord ye house of Israel: praise the Lord ye house of Aaron.

20 Praise the Lord ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Jerusalem.

Confitemini. Psal. 136.

Evening prayer

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 which

4 which onely doth great wonders: for his mercy endureth for ever.
5 which by his excellent wisdom made the heavens: for his mercy endureth for ever.
6 which laid out the earth above the waters: for his mercy endureth for ever.
7 which hath made great lights: for his mercy endureth for ever.
8 The Sun to rule the day: for his mercy endureth for ever.
9 The Moon and the Stars to govern the night: for his mercy endureth for ever.
10 which smote Egypt with their first born: for his mercy endureth for ever.
11 And brought out Israel from among them: for his mercy endureth for ever.
12 with a mighty hand and a stretched out arm: for his mercy endureth for ever.
13 which divided the red sea in two parts: for his mercy endureth for ever.
14 And made Israel to go thorow the middest of it: for his mercy endureth for ever.
15 But as for Pharaoh and his host, he overthrew them in the red sea: for his mercy endureth for ever.
16 which led his people thorow the wildernesse: for his mercy endureth for ever.
17 which smote great kings: for his mercy endureth for ever.
18 Yea, and slew mighty kings: for his mercy endureth for ever.
19 Sehon king of the Amorites: for his mercy endureth for ever.
20 And Og the king of Basan: for his mercy endureth for ever.
21 And gave away their land for an heritage: for his mercy endureth for ever.
22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23 Which remembred us when we were in trouble: for his mercy endureth for ever.

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Which giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Super flumina. Psal. 137.

BY the waters of Babylon we sate down and wept: when we remembred (thee) O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a song and melody in our heavinesse: sing us one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to ỹ roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery: yea, happie shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be, that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

Mon: Eu: I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindnes and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me: and endued my soul with much strength.

4 All the kings of the earth ſhall praiſe thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they ſhall ſing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he reſpect unto the lowly: as for the proud, he beholdeth them afarre off.

7 Though I walk in the mids of trouble, yet ſhalt thou refreſh me: thou ſhalt ſtretch forth thine hand upon the furiouſneſſe of mine enemies, and thy right hand ſhall ſave me.

8 The Lord ſhall make good his loving kindnes toward me: yea, thy mercy, O Lord, endureth for ever, deſpiſe not then the works of thine own hands.

Domine, probaſti. Pſal. 139.

O Lord, thou haſt ſearched me out, and known me: thou knowest my down-ſitting, and mine upriſing, thou underſtandeſt my thoughts long before. Morning prayer.

2 Thou art about my path, and about my bed: and ſpieſt out all my wayes.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou haſt faſhioned me behinde and before: and laid thine hand upon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attain unto it.

6 Whither ſhall I go then from thy Spirit: or whither ſhall I go then from thy preſence:

7 If I climbe up into heaven, thou art there: if I go down to hell, thou art there alſo.

8 If I take the wings of the morning: and remain in the uttermoſt parts of the ſea.

9 Even there alſo ſhall thy hand lead me: and thy right hand ſhall hold me.

10 If I ſay, Peradventure the darkneſſe ſhall cover me: then ſhall my night be turned to day.

11 Yea, the darkneſſe is no darkneſſe with thee, but the night is as clear as the day: the darkneſſe and light (to thee) are both alike.

12 For my reins are thine: thou haſt covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy Works, and that my ſoul knoweth right well.

14 My bones are not hid from thee: though I be made ſecretly, and faſhioned beneath in the earth.

15 Thine eyes did ſee my ſubſtance, yet being unperfect: and in thy book were all my members written.

16 Which day by day were faſhioned: when as yet there was none of them.

17 How dear are thy counſels unto me, O God: O how great is the ſumme of them!

18 If I tell them, they are more in number then the ſand: when I wake up, I am preſent with thee.

19 Wilt thou not ſlay the wicked, O God: depart from me ye blood-thirſty men.

20 For they ſpeak unrighteouſly againſt thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with thoſe that riſe up againſt thee?

22 Yea, I hate them right ſore: even as though they were mine enemies.

23 Try me, O God, and ſeek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedneſſe in me: and lead me in the way everlaſting.

Eripe me, Domine. Pſal. 140.

DEliver me, O Lord, from the evill man: and preſerve me from the wicked man.

2 Which imagine miſchief in their hearts: and ſtirre up ſtrife all the day long.

3 They have ſharpned their tongues like a ſerpent: adders poyſon is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preſerve

preſerve me from the wicked men, which are purpoſed to o-verthrow my goings.

5 The proud have laid a ſnare for me, and ſpread a net abroad with cords: yea, and ſet traps in my way.

6 I ſaid unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou ſtrength of my health: thou haſt covered my head in the day of battell.

8 Let not the ungodly have his deſire, O Lord: let not his miſchievous imagination proſper, leſt they be too proud.

9 Let the miſchief of their own lips fall upon the head of them: that compaſſe me about.

10 Let hot burning coals fall upon them: let them be caſt into the fire, and into the pit, that they never riſe up again.

11 A man full of words ſhall not proſper upon the earth: evill ſhall hunt the wicked perſon to overthrow him.

12 Sure I am that the Lord will avenge the poor: and maintain the cauſe of the helpleſſe.

13 The righteous alſo ſhall give thanks unto thy Name: and the juſt ſhall continue in thy ſight.

Domine, clamavi. Pſal. 141.

LOrd, I call upon thee, haſt thee unto me: and conſider my voice, when I cry unto thee.

2 Let my prayer be ſet forth in thy ſight as the incenſe: and let the lifting up of my hands be an evening ſacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be enclined to any evill thing: let me not be occupied in ungodly works, with the men that work wickedneſſe, leſt I eat of ſuch things as pleaſe them.

5 Let the righteous rather ſmite me friendly: and re-prove me.

6 But let not their precious balms break my head: yea, I will pray yet againſt their wickedneſſe.

7 Let their judges be overthrown in ſtony places: that they may hear my words, for they are ſweet.

8 Our bones lie ſcattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

Voce mea ad Dominum. Psal. 142.

Evening prayer.

I Cryed unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heavinesse, thou knewest my path: in the way wherein I walked, have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cried unto thee, O Lord, and said: Thou art my hope and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecutours: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

Domine, exaudi. Psal. 143.

HEar my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousnesse sake.

2 And enter not into judgement with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground: he hath laid me in the darknesse, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works:

workes: yea, I exercise my selfe in the workes of thy hands.
6 I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.
7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.
8 O let me hear thy loving kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.
9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.
10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousnesse.
11 Quicken me, O Lord, for thy Names sake: and for thy righteousnesse sake, bring my soul out of trouble.
12 And of thy goodnesse slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

Benedictus Dominus. Psal. 144.

Morning prayer.

BLessed be the Lord my strength: which teacheth my hands to warre, and my fingers to fight.
2 My hope and my fortresse, my castle and deliverer, my defender, in whom I trust: which subdueth my people that is under me.
3 Lord, what is man that thou hast such respect unto him: or the sonne of man that thou so regardest him:
4 Man is like a thing of nought: his time passeth away like a shadow.
5 Bow the heavens, O Lord, and come down: touch the mountains, and they shall smoak.
6 Cast forth thy lightning, and tear them: shoot out thine arrows, and consume them.
7 Send down thine hand from above: deliver me, & take me out of the great waters, frō the hand of strange children.
8 whose mouth talketh of vanity: and their right hand is a right hand of wickednesse.
9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten stringed lute.

10 Thou

10 Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword.

11 Save me and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sonnes may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that be in such a case: yea, blessed are the people which have the Lord for their God.

Exaltabo te, Deus. Psal. 145.

I will magnifie thee, O God, my king: and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous worthy to be praised: there is no end of his greatnesse.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise and wondrous works.

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatnesse.

7 The memoriall of thine abundant kindnesse shall be shewed: and men shall sing of thy righteousnesse.

8 The Lord is gracious and mercifull: long suffering, and of great goodnesse.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom: and talk of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdome: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that be down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousnesse.

17 The Lord is righteous in all his wayes: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19 He will fulfill the desire of them that fear him: he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

Lauda, anima mea. Psal. 146.

PRaise the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God. *Mon: Eu:*

2 O put not your trust in princes, nor in any childe of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.

5 Which made heaven and earth, the sea and all that therein is: which keepeth his promise for ever.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse, and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

Laudate Dominum. Psal. 147.

Evening prayer.

O Praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyfull and pleasant thing it is to be thankfull.

2 The Lord doth build up Jerusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their sicknesse.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God.

8 Which covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grasse to grow upon the mountains, and herb for the use of men.

9 Which giveth fodder unto the cattell: and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 He

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.
15 He sendeth forth his commandment upon earth: and his word runneth very swiftly.
16 He giveth snow like wooll: and scattereth the hoar frost like ashes.
17 He casteth forth his ice like morsels: who is able to abide his frost?
18 He sendeth out his word, and melteth them: he bloweth with his winde, and the waters flow.
19 He sheweth his word unto Jacob: his statutes and ordinances unto Israel.
20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

Laudate Dominum. Psal. 148.

O Praise the Lord of heaven: praise him in the height.
2 Praise him all ye angels of his: praise him all his host.
3 Praise him sun and moon: praise him all ye stars and light.
4 Praise him all ye heavens: and ye waters that be above the heavens.
5 Let them praise the Name of the Lord: for he spake the word, and they were made, he commanded, and they were created.
6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.
7 Praise the Lord upon earth: ye dragons and all deeps.
8 Fire and hail, snow and vapours: winde and storm, fulfilling his word.
9 Mountains and all hils: fruitfull trees, and all cedars.
10 Beasts and all cattell: worms, and feathered fowls.
11 Kings of the earth, and all people: princes, and all judges of the world.
12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.
13 He shall exalt the horn of his people, all his saints shall

shall praise him: even the children of Israel, even the people that serveth him.

Cantate Domino. Psal. 149.

O Sing unto the Lord a new song: let the congregation of saints praise him.

2 Let Israel rejoyce in him that made him: and let the children of Sion be joyfull in their king.

3 Let them praise his Name in the daunce: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people: and helpeth the meek hearted.

5 Let the saints be joyfull with glory: let them rejoyce in their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands.

7 To be avenged of the heathen: and to rebuke the people.

8 To binde their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his saints.

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatnesse.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

FINIS.

¶ Certain godly prayers to be used for ſundry purpoſes.

¶ A generall confeſſion to be ſaid every morning.



Almightie God our heavenly Father, I confeſſe and acknowledge that I am a miſerable and wretched ſinner, and have manifold wayes moſt grievouſly tranſgreſſed thy moſt godly commandments, through wicked thoughts, ungodly luſts, ſinfull words and deeds committed in my whole life. In ſin am I born and conceived, and there is no goodneſſe in me, in as much as if thou ſhouldeſt enter into thy narrow judgement with me, judging me according unto the ſame, I were never able to ſuffer and abide it, but muſt needs periſh and be damned for ever: So little help, comfort, or ſuccour is there either in me, or in any other creature. Onely this is my comfort (O heavenly Father) that thou didſt not ſpare thy onely dear beloved Son, but didſt give him up unto the moſt bitter, and moſt vile and ſlanderous death of the croſſe for me, that he might ſo pay the ranſome for my ſins, ſatisfie thy judgement, ſtill and pacifie thy wrath, reconcile me again unto thee, and purchaſe me thy grace and favour, and everlaſting life. Wherefore through the merit of his moſt bitter death and paſſion, and through his innocent bloodſhedding, I beſeech thee, O heavenly Father, that thou wilt vouch-

vouchsafe to be gracious and mercifull unto me, to forgive and pardon me all my sins, to lighten my heart with thy holy Spirit, to renew, confirm and strengthen me with a right and perfect faith, and to inflame me in love toward thee and my neighbour, that I may henceforth with a willing and glad heart, walk as becometh me in thy most godly commandments, and so glorifie and praise thee everlastingly: and also that I may with a free conscience and quiet heart, in all manner of temptations, afflictions, or necessities, and even in the very pangs of death, cry boldly and merrily unto thee, and say, I beleeve in God the Father almighty, maker of heaven and earth, and in Jesus Christ, &c. But O Lord God heavenly Father, to comfort my self in affliction and temptation with these articles of the christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed unto and called upon for it, I come unto thee, to pray and beseech thee, both for that, and for all other my necessities, even as thy dear beloved Son our Saviour Jesus Christ himself hath taught us. And from the very bottom of my heart I cry, and say, Our Father which art in heaven, hallowed be thy Name, &c.

¶ A prayer to be said in the morning.

O Mercifull Lord God, heavenly Father, I render most high lauds, praise and thanks unto thee, that thou hast preserved me both this night, and all the times and dayes of my life hitherto under thy protection, and hast suffered me to live unto this present hour. And I beseech thee heartily, that thou wilt vouchsafe to receive me this day, & the residue of my whole life from henceforth into thy tuition, ruling and governing me with thy holy Spirit, that all manner of darknesse, of misbelief, infidelity, and of carnall lusts and affections may be utterly chased and driven out of my heart, and that I may be justified and saved both body and soul, through a right and perfect faith, and so walk in the light of thy most godly truth, to thy glory and praise, and to the profit and furtherance of my neighbour, through Jesus Christ our Lord and Saviour. Amen.

¶ Another

Godly prayers.

¶ Another prayer for the morning.

O Almighty and most gracious God, we heartily thank thee for the sweet sleep and comfortable rest which thou hast given us this night: and forasmuch as thou hast commanded by thy holy word, that no man should be idle, but all occupied in godly and vertuous exercises, every man according to his calling: we most humbly beseech thee, that thine eyes may attend upon us, daily defend us, cherish, comfort, and govern us and all our counsels, studies, and labours, in such wise, that we may spend and bestow this day according to thy most holy will, without the hurting of our neighbours, and that we may diligently and warily eschew and avoid all things that should displease thee, set thee alwayes before our eyes, live in thy fear, working that which may be found acceptable before thy divine Majestie, through Jesus Christ our Lord. Amen.

¶ A prayer for the evening.

O Most mighty Lord our Father, and God everlasting, full of pitie and compassion, we knowledge and confesse, that we be not worthy to lift up our eyes to heaven, much lesse to present our selves before thy Majestie, with confidence that thou wilt hear our prayers, and grant our requests, if we consider our own deserving: for our consciences do accuse us, and our sins witnesse against us, and we know that thou art an upright judge, which doest not justifie the sinners and wicked men, but punishest the faults of such as transgresse thy commandments. Yet most mercifull Father, sith it hath pleased thee to command us to call on thee in all our troubles and adversities, promising even then to help us when we feel our selves (as it were) swallowed up of death and desperation: we utterly renounce all worldly confidence, and flee to thy soveraign bounty, as our onely stay and refuge, beseeching thee not to call to remembrance our

manifold sins and wickednesse, whereby we continually provoke thy wrath and indignation against us, neither our negligence & unkindnesse, which have neither worthily esteemed, nor in our lives sufficiently expressed the sweet comfort of thy gospel revealed unto us, but rather to accept the obedience and death of thy Son Jesus Christ, who by offering up his body in sacrifice once for all, hath made sufficient recompence for all our sins. Have mercy therefore upon us, O Lord, and forgive us our offences. Teach us by thy holy Spirit, that we may rightly weigh them, & earnestly repent for the same: and so much the rather, O Lord, because that the reprobate, and such as thou hast forsaken, cannot praise thee, nor call upon thy Name: but the repenting heart, the sorrowfull minde, the conscience oppressed, hungering, and thirsting for thy grace, shall ever set forth thy praise and glory. And albeit we be but worms and dust, yet thou art our Creatour, and we be the work of thine hands: yea, thou art our Father, and we thy children: thou art our Shepherd, and we thy flock: thou art our Redeemer, and we thy people whom thou hast bought: thou art our God, and we thine inheritance. Correct us not therefore in thy anger, O Lord, neither according to our deserts punish us, but mercifully chastise us with a fatherly affection, that all the world may know that at what time soever a sinner doth repent him of his sinne from the bottom of his heart, thou wilt put away his wickednesse out of thy remembrance, as thou hast promised by thine holy Prophet.

Finally, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to travell in: Grant, O dear Father, that we may so take our bodily rest, that our souls may continually watch for the time that our Lord Jesus Christ shall appear for our deliverance out of this mortall life, and in the mean season, that we, not overcome by any fantasies, dreames, or other temptations, may fully set our mindes upon thee, love thee, fear thee, and rest in thee: Furthermore, that our sleep be not excessive, or overmuch, after the unsatiable desires of our flesh: but onely sufficient to content our weak nature, that we may be the better

better disposed to live in all godly conversation, to the glory of thy holy Name, and profit of our brethren. Amen.

¶ A most necessary prayer.

O Lord Jesus Christ which art the true Sun of the world, evermore arising, and never going down, which by thy most wholsom appearing and light, doest bring forth, preserve, nourish, & refresh all things, as well that are in heaven, as also that are on earth, we beseech thee mercifully and favourably to shine into our hearts, that the night and darknesse of sins, and the mists of errours on every side driven away, thou brightly shining within our hearts, we may all our life space go without any stumbling or offence, and may decently and seemly walk (as in the day time) being pure and clean from the works of darknesse, and abounding in all good works which God hath prepared for us to walk in, which with the Father & with the holy Ghost, livest and reignest for ever and ever. Amen.

¶ The prayer of Manasseh king of the Jews.

O Lord Almighty, God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed, which hast made heaven and earth with all their ornament, which hast bound the sea by the word of thy commandment, which hast shut up the deep, and sealed it by thy terrible and glorious Name, whom all do fear, and tremble before thy power: for the Majestie of thy glory cannot be born, and thine angry threatning toward sinners is importable, but thy mercifull promise is unmeasurable and unsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnes hast promised * repentance and forgivenesse to them that sin against thee, and for thine infinite mercies hast appointed

* Thou hast promised that repentance shall be the way for them to return to thee.

repentance unto sinners, that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not * sinned against thee, but thou hast appointed repentance unto me that am a sinner. For I have sinned above the number of the sand of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heavens for the multitude of mine unrighteousnesses. I am bowed down with many iron bands, that I cannot lift up my head, neither have I any release: For I have provoked thy wrath, and done evill before thee. I did not thy will, neither kept I thy commandments. I have set up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgive me: O Lord, forgive me, and destroy me not with my transgressions. Be not angry with me for ever, by reserving evill for me, neither condemn me into the lower parts of the earth. For thou art the God, even the God of them that repent: and in me thou wilt shew all thy goodnesse: for thou wilt save me that am unworthy, according to thy great mercy: therefore I will praise thee for ever all the dayes of my life. For all the powers of the heavens praise thee, and thine is the glory for ever and ever. Amen.

* He speaketh this in comparison of himself and those holy Fathers which have their commendations in the Scriptures, so that in respect of himself, he calleth their sins nothing, but attributeth unto them righteousnesse.

¶ A prayer containing the duety of every true Christian.

O Most mighty God, mercifull and loving Father, I wretched sinner come unto thee in the Name of thy dearly beloved Son Jesus Christ my onely Saviour & Redeemer: and I most humbly beseech thee for his sake to be mercifull unto me, and to cast all my sins out of thy sight and remembrance, through the merits of his bloody death and passion.

Pour

Pour upon me (O Lord) thy holy Spirit of wisdom and grace: govern and lead me by thy holy Word, that it may be a lantern unto my feet, and a light unto my steps. Shew thy mercy upon me, and so lighten the naturall blindnesse and darknesse of my heart through thy grace, that I may daily be renewed by the same Spirit and grace: By the which (O Lord) purge the grossenesse of my hearing and understanding, that I may profitably read, hear, and understand thy word and heavenly will, beleeve and practise the same in my life and conversation, and evermore hold fast that blessed hope of everlasting life.

Mortifie and kill all vice in me, that my life may expresse my faith in thee: mercifully hear the humble suit of thy servant, and grant me thy peace all my dayes: Graciously pardon mine infirmities, and defend me in all dangers of body, goods, and name: but most chiefly my soul against all assaults, temptations, accusations, subtill baits, and sleights of that old enemy of mankinde, Satan that roaring lion, ever seeking whom he may devour.

And here (O Lord) I prostrate with most humble minde, crave of thy divine Majestie, to be mercifull unto the universall church of thy Son Christ, and specially according to my bounden duty beseech thee for his sake to bless, save, and defend the principall member thereof, thy servant our most dear and Sovereign Lord King Charles, increase in his Royall heart true faith, godly zeal, and love of the same: And grant him victory over all his enemies, a long, prosperous and honourable life upon earth, a blessed end, and life everlasting.

Moreover, O Lord, grant unto his Majesties most honourable Counsellers, and every other member of this thy Church of England, that they and we in our severall callings may truely and godly serve thee: Plant in our hearts true fear and honour of thy Name, obedience to our prince, and love to our neighbours: increase in us true faith and religion: replenish our mindes with all goodnesse, and of thy great mercy keep us in the same, till the end of our lives: Give unto us a godly zeal in prayer, true humility in prosperity,

ſperity, perfect patience in adverſity, and continuall joy in the holy Ghoſt.

And laſtly, I commend unto thy Fatherly protection, all that thou haſt given me, as wife, children, and ſervants: Ayd me, O Lord, that I may govern, nourish, and bring them up in thy fear and ſervice. And forasmuch as in this world I muſt alwayes be at war and ſtrife, not with one ſort of enemies, but with an infinite number, not onely with fleſh and blood, but with the devill which is the prince of darkneſſe, and with wicked men executors of his moſt damnable will: Grant me therefore thy grace, that being armed with thy defence, I may ſtand in the battell with an invincible conſtancy againſt all corruption which I am compaſſed with on every ſide, untill ſuch time as I having ended the combat, which during this life I muſt ſuſtain, in the end I may attain to thy heavenly reſt, which is prepared for me and all thine Elect, through Chriſt our Lord and onely Saviour.

Amen.